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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America

GRADUATION MONTH

HIGHER AND HARDER

(*See page 5*)

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

York Convention Program

Theme: EDUCATION—MISSIONS—LIFE SERVICE

TUESDAY EVENING, SEPTEMBER 19.

Vespers—Convention Chaplain.....Rev. L. DeYoe, D.D.
Address of Welcome—G. A. Getty, D.D.
Response—The President.....C. T. A. Anderson
Address—"Objectives".....Rev. J. A. W. Haas, D.D.
Announcements—
Reception—

WEDNESDAY MORNING, SEPTEMBER 20.

Devotions—Chaplain.
Business—
Simultaneous Conferences—Pastors.....Rev. A. F. Keller
—State League Workers.....Rev. H. S. Miller
—District League Workers.....Mr. C. C. Dittmer
—Local Leaguers.....Mr. M. D. White
Address—"The Ideal Young Christian".....Rev. Oscar Blackwelder

WEDNESDAY AFTERNOON, SEPTEMBER 20.

Devotions—Chaplain.
First Objective—"EDUCATION."
Address—"Topics".....Rev. H. C. Roehner, D.D.
Address—"Reading Courses".....Rev. W. L. Hunton, D.D.
Address—"Bible Study".....Rev. C. P. Wiles, D.D.
Discussion—

WEDNESDAY EVENING, SEPTEMBER 20.

Vespers—Chaplain.
Second Objective—"LIFE SERVICE."
Address—"Life Service as a Vocation".....Rev. J. B. Baker, D.D.
Address—"Life Service as an Avocation".....E. Augustus Miller, Esq.

THURSDAY MORNING, SEPTEMBER 21.

Devotions—Chaplain.
Third Objective—"MISSIONS."
Address—"The Study and Practice of Missions".....Mrs. Rosalyn Summer Sease
Discussion—
Junior Conference—Miss Brenda L. Mehlhouse.
Intermediate Conference—Rev. C. M. Teufel.

THURSDAY AFTERNOON, SEPTEMBER 21.

Devotions—Chaplain.
Business—
Junior Session—Mr. Chas. W. Fuhr.

THURSDAY EVENING, SEPTEMBER 21.

Vespers—Chaplain.
Address—"The Luther League and the United Lutheran Church".....Rev. F. H. Knubel, D.D.

FRIDAY MORNING, SEPTEMBER 22.

Excursion to Gettysburg Battle Field.

YORK INVITES YOU

M. Haller Frey, *Chairman,*
General Convention Committee.

It was with great pleasure that we extended to the Luther League of America an invitation to hold its Fifteenth Biennial Convention in the city of York, Pa. This invitation is extended by the York District Luther League, the Lutheran Ministers' Association of York, Pa., and has the hearty support of a very large Lutheran constituency throughout York City and County.

This section is rich in the history of the Lutheran church. The first congregation of which there is a record dating back to the year 1783. From that time until the present there has been a continuous growth so that there are approximately seventy-five Lutheran congregations located in this territory.

Our committees are hard at work and we assure you that our efforts will be to make the convention the most successful in the history of the Luther League of America.

The attendance this year promises to be the largest at any convention held by the Luther League of America.

We are already receiving inquiries from leaguers who will be with us and the convention is yet six months off.

Bill and Tom and Mary and Jennie and all the others will come so you better join the happy throng.

The Luther Leaguer who stays at home will feel lonesome.

Where will you find more of the Luther League spirit than at a National Convention?

All of the sessions of the convention will be instructive and interesting and there will also be plenty of other good things mixed in.

September the nineteenth, twentieth and twenty-first are the finest days for a vacation, during the year.

Don't forget the dates—write them on your desk calendar, scribble them on the wall, jot them down on your cuff, but best of all engrave them on your memory.

We ask every state, district and local organization to appoint an "On-to-York" committee as we want a 100% representation from every organization affiliated with the Luther League of America. Attendance at the convention is the surest way of making a real Luther Leaguer out of a member. It never fails.

"Higher and Harder"

BY CHARLES S. BAUSLIN, D.D.

THIS is the Commencement season. The Junior becomes a Senior; the Senior an Alumnus. It is the New Year's of the schools, but New Year's is a birth and not a burial. Commencement wreaths are not tied with black ribbons, but with white. The graduate commences; he enters another institution and becomes a member of the freshman class of the Alumni. Some young folks seem to think Graduation Day is the grand finale of ambition and achievement.

I recall a student who at his graduation won an oratorical medal. It was somewhat smaller than a dinner plate and of far less value. That young man entered the ministry, but the ministry, alas, has never entered him. He seemed to think that medal was his guarantee of success in all his after life. The only evidence of his oratory was his medal; this he displayed on all occasions. It was a curiosity, especially with his name on it. This was years ago. Our friend was in the freshman class of the Alumni then, and he is there still.

If you are among that very happy group of June, 1922, graduates we want you to think a bit on some few things we have here to say to you. Has your ambition been realized with the Commencement program?

"Higher and harder" is the life motto which Robert Browning attributes to the Greek hero, Hercules. This aspiration he pictures as creating in the great champion a generous eagerness to help the world with continually larger and more daring service, and the same ideal has the same virtue as applied to life much less mystic than that lived by the Greek demigod.

In the more rigidly prosaic of the twentieth century American experiences the distinction that still marks the choicest qualities of power in youth is the distinction of being unsatisfied to live without climbing. Some young folks indeed appear quite content to get through the world on the level where they happen to be born. They are like the boy who fell out of bed and gave as his reason that he went to sleep too near the place where he got in.

There are young folks who start with a fair ambition in life, but never reach Commencement Day. They look ahead and see the several years of required college training and think it is too long. They leave school to drive a butcher wagon and fetch up among the failures of life. There are so many young folks who seem to want to get to the top of the hill without the climbing; they want the power of the steam engine without the sweat and grime of shoveling in the coal; they wait for the elevator to take them up to heights of success, but while they wait some other fellow climbs the stairs and beats them.

So many people spend their entire life in what we might call "the subjunctive mood." They would be this; they could do that or the other thing, but for some hill of difficulty they must climb; some lion in the way, or some stiff current against which they must pull.

Real success fixes early in life its goal, and then with unswerving ambition and unfaltering determination hurdles all obstacles, surmounts all difficulties until it successfully leaves Commencement Day far below as it doggedly climbs the heights of happiness and achievement. And the young folks whom the Church and the State must count on for the world's progress are determined on getting far above the low level of mediocrity—where so many other folks begin and end.

Essentially the difference that adds dynamic to the exceptional man or woman is ambition, but just which way the dynamic force of such impulses is directed—whether toward good results or evil—turns on the kind of ambition.

The colleges of America draw the personnel of their student groups mainly from youth ambitious for a larger place in life and more power. A certain percentage, of course, go to college because of parents' hopes rather than their own, and another faction go because it is the fashion in their circle of acquaintances, or because the college seems to promise four years of fun. There are, I suppose, in every college a respectable number of "tea hounds" and "jazz lizards," who spend too many nights in every week in full dress, and who seem to give their chief attention to the minimum of study by which they may satisfy old-fashioned and fogy professors who still think that education has something to do with books and study. But add both of these groups together it still stands true that the chief recruiting agent for college attendance is ambition. The majority we are sure are in college because they want more and bigger success than they could hope for without education. All that, my young friend, makes at once the glory and the peril of your higher learning. The ambition that took you to college is very dynamic in its power and in the danger of it.

There is no more unmistakable lesson of history than the ruinous destruction that improperly directed ambition can work in

the world. What we just now are thinking about as we think of you and congratulate you on your commencement is that the same worthy ambition that led you to this occasion may lead you on as a kindly light to not only the higher but the harder things in life. The motto of Hercules affords an excellent touchstone, reducing to concrete terms the difference between ambition dangerous and ambition serviceable. All ambition calls to you "higher," but if you hear no more than that you are almost certain to shape your dreams of the future all on an idea of fortune or ease for yourself. You may plunge into work hard at the outset no doubt, but it is with the background thought of a time coming when you will not have to exert yourself—when the world obedient to your control will be your servant, bringing to your comfort and pride whatever tribute you choose to exact.

What's the cure? Just to add to the aspiration the other half of Hercules' watchword—"harder." That changes the whole picture that aspiration paints. Now the thought is no longer of yourself and the silken ease which success may bring you, but of growing stronger with each exertion and finding in that greater strength greater tasks to do, and then it follows as the night the day, "Thou canst not then be false to any man or to God." For, inasmuch as no man asks tasks just for the sake of tasks, but only for the sake of what tasks are to accomplish, this other word "harder" fills the mind with a picture of the others—the people whom the doing of greater deeds must most surely serve. The shift from personal to social outlook follows also as the night the day. Adding "harder" to "higher" makes ambition unselfish, and it's the unselfish life that the world today is calling for. It may be calling you, dear graduate, into the highest and hardest tasks of life. There is no higher task than the Gospel minister—the ambassador for God among men, and in some respects there is no harder task. Emerson Fosdick says: "Facing the coming decade, with its opportunities to fight for things worth while, I would choose first of all to be a minister. The opportunity the ministry offers to robust youth of today is the opportunity of a fight."

Also it may be calling you to a missionary career. The Church needs ordained men who are ready to go out to do the full work of an evangelizer and leader of men. First, he must attack a difficult foreign language, and conquer it, making it the facile medium, through which, as through an open channel, the evangel may flow forth from his lips to the minds and hearts of those millions waiting to hear "the joyful sound." He must preach, itinerate and superintend, gathering the little circles of native Christians, shepherding them, raising up elders and teachers from among them, and finally forming the native church with its own pastor and leader. He must co-ordinate the work of these various churches, acting, as he truly is, as a bishop; advising, counselling, comforting, and leading them on toward the goal of self-government, self-support and self-propagation.

Where is there a greater work under the sun for an ordained man? The same supreme sacrifice which called St. Paul to go forth to the Gentiles calls him, and there are for him like possibilities of heroic and glorious service.

Or again you may be called to the high and hard task of a teacher, for teachers, both men and women, are also urgently in demand. The great unevangelized world is waking from its sleep and stepping out into new life. They are hungry for western education because it is seen to mean power. They will have it. Shall it be Christian or otherwise?

It may necessitate working with poor and inadequate tools upon most unpromising material. Only love can conquer the difficulties to be met, and enable the teacher to make the sacrifices required. But it is the opportunity to seize upon and make Christian the new leadership of those awakening millions.

And yes, once more, there is the call of medical missions. To the medical missionary is presented the unique opportunity of giving the peoples of the East the incalculable blessings of Western medical science. From the African medicine man to the Chinese "needle practitioner," throughout the entire range of their medical knowledge and practice, gross ignorance, superstition, malpractice, and needless torture of patients prevail.

Our doctors and nurses are to those needy people as messengers direct from Heaven, who find a cordial welcome and open hearts, into which to pour the healing message of the Evangel.

Devoted medical missionaries are needed for this work, to man hospitals, to train native doctors and nurses, that the new medical leaders in the native church may be altogether and aggressively Christian.

Women physicians are needed as well as men, and trained nurses who can acquire fluency in a difficult foreign tongue, so as to teach and train and make native nurses who shall be a Christian power among their people.

We congratulate you, graduate, and in extending our good wishes we covet earnestly for you the "higher and harder" things of life.

The Challenge

BY CARL CAUGHMAN,
The Student Secretary of the Luther League of South Carolina

THE hour is now come for the Christian people of the world to glorify the Lord Christ and to carry His gospel to the whole wide world, that the people of every race, of every class and of every condition may see Jesus and know Him as their Saviour.

Every Christian is a missionary. It is impossible to live among men without letting your light shine upon and into them. The Christ in you speaks through you. But the Church and Christ calls for men and women who will give their lives in definite Christian service, such as in the ministry of the Word, the ministry of mercy, teaching in mission schools or serving as medical missionaries.

There devolves on every Christian the great responsibility of deciding *how* to serve God. If you are of high school or college age you are face to face with the question, "What shall I do with my life?" Can't you make it thus: "Lord, what wilt Thou have me to do with my life?" Before you decide that you don't feel called to preach, or to be a deaconess or a missionary, be sure that you search the Scriptures and implore Almighty God to lead you in His way. You are called upon in high school and college to study "Math." even though you don't feel so much like that is your work. Maybe you are called as a Christian to do some things in this life which haven't caused you to tingle at your finger tips. It is will and not sentiment that decides your course in life. The person of a God-controlled will is the one who does things worth while. The one who depends entirely on feelings usually feels that the toils, labors and sacrifices of life are for the other fellow.

It is often said that the life of a pastor or missionary or deaconess calls for too great a sacrifice. It is a sacrifice in many ways, but the path is not as rough and rocky as the one that led to Calvary. Luther asks: "If our Lord wore a crown of thorns, what right have we to demand a wreath of roses?" But it is not all sacrifice. There is much to gain. Jesus says, Go preach the Gospel and I will be with you always. Can there be a greater reward than to have Him dwell with us and in us as our Saviour, Friend and Lord? Snow crowned mountains and scorching plains are lovely places if Jesus abides with us there.

People would dissuade one from entering definite Christian service. They forget that our supreme counsel must be from God. Whether it be right to hearken unto men rather than unto God is a question to consider. Even Christians unwisely advise oftentimes. Peter would have Christ to shun the cross. Think what it would have meant had he done so. Think also what it means for you to avoid your cross which none other can carry, and your work which none other can do. Negligence on your part means neglect of souls that need the Christ that you can give.

God is calling men and women today to do His work as He has ever done. The fault is not with Him; it is with those to whom the call is given. Our ears are so full of the din of merry-making and so eagerly listening for the clank of the coin that God's call has little chance to be heard.

Do you know that one-fourth of the Lutheran Churches in South Carolina are vacant at present? Do you know that more than one-half of the pastors in this State have been called from other States? Do you know that your State has only one man in the graduating class of the Seminary this year, only four that graduate next year, and not a single one for the following year? In addition to the shameful shortage at home, it seems that the South Carolina Lutheran Church should have a supply of preachers for the Home Mission points in States where the Lutheran Church is not yet well planted. And don't you think that the millions of heathen ought to have a few South Carolina Lutherans ready to go to them with the Gospel?

It isn't pessimism to say that something is badly wrong in our Church life. Oh, yes, money has been given very liberally. The repeated calls have been nobly responded to, but God is calling for lives. Money can't take the place of personalities. Money can't preach; money can't teach Japanese children to believe in and love Jesus; money can't administer the Sacraments; money can't comfort the sick and the dying sinner. It is your life which is the reasonable service for which the Master calls.

The challenge is thrown down to every young man and young woman of the Lutheran Church in South Carolina to spend at least thirty minutes daily with God in Bible reading and prayer from now until Easter. Select your Scripture reading with care and think on what you read. Then do some real honest talking with God. If you are a Christian at all He is your Father, and the child that can't talk to his Father must be a very weak babe. If every young Lutheran will really give this thirty min-

(*Continued on next page*)

The Call to Youth

THE hope of the troubled world is now in youth; it always rests upon youth. In war, youth did not fail; will it fail now?

From many countries of this distraught earth from millions and millions of men and women and children, there rises today a great chorus of suffering and warning. It began in war and was almost unheard in war's uproar. Then, afterwards, our ears became hardened to it, as to the roar of familiar passing trains, or the clatter of accustomed machinery. Now, it seems to pass almost unnoticed through our low lying atmosphere and dies away unanswered among the cold interstellar regions.

It is a call for help, for work; an appeal for stern thought, for self-examination—in the ultimate analysis, for self-preservation!

The consensus of wise men shows that there is a crisis immediately upon us; that gradually, as knowledge lifts the curtain, we will clearly face a starving world, with all the attendant horrors; that we in America cannot simply close our ports; guard our supplies; that, in the end, we must suffer with the rest in proper measure.

In this crisis, the only relief lies in the earth, in getting from it more food, more fruit, more vegetables, in producing more milk, in raising more animals.

But with the scarcity of willing hands, what is happening? Fallow acres a-plenty everywhere; a hundred closed farmhouses in one county of one State; a hundred herds of milch cows sold in a few months in another county; locked and deserted barns everywhere; reduced market gardens around every great city; carloads of heifers going into the stockyards instead of furnishing milk and butter (something never seen before in the history of our great abattoirs) in anticipation of reduced crops of grain, with prospects of further reductions, through lack of hands to harvest and store.

Did ever war make such an appeal to patriotic youth to help its country and its world? If the call could but ring out, if some manly, resonant leading voice could but go through the land! If more of the many high minded, resolute, commanding men and women in colleges, high schools, State universities, churches, now making the appeal to youth, could point the way to noble, patriotic service on the soil! If this call could be voiced, the answering chorus would swell into a country-wide pæan of belief and inspiration; it would be heard in ten thousand churches, in ten thousand schools, where realization had not penetrated; and one million, two million or more young men, and young women, too, would enlist in the fight for food; their only opponent Nature—the not unwilling but resisting soil—a wrestling angel like the one with whom Jacob struggled for blessing.

Could youth only see the noble opportunity, indeed, its high heart would be stirred to devotion, to patriotism as it was by the call to war, with such rewards and such gratitude to follow as war cannot offer. Every extra acre tilled and brought to maturity in field or garden means lives saved, lives of women and children and men. Every increase of yield, every bit of crop salvaged, means less disease and pain in weakened human bodies.

If this gallant army could gather to its humane campaign, in every State and county, indeed it might be, not only our physical salvation, but a new evidence of the truth of the Psalmist's words, *"He restoreth my soul."*

Here, it seems to us, is the test of youth and, even more, the test of those whose place and voice give them the ear of youth —*those to whom the path to the heart of youth is open.*

THE CHALLENGE

(*Continued from page* 7)

utes to God in real communion with Him until Easter, there will be the greatest appreciation of the Risen Lord that South Carolina Lutheranism has had in many a day. Will you also ask your father and mother to pray continually that you may be led to know God's will in your life and the work that He would have you do.

Shall the Church of God go begging for workers, and shall the fields that are white unto harvest be neglected when a thousand Lutheran youths in this State are asking, "What shall I do in life?" If anxious hearts of boys and girls and of fathers and mothers shall be turned toward God for the answer, the answer shall be that many young men and women shall fall on their faces before God and say, "Here am I; send me."

Statistics compiled for the Federation of Churches show that of 400 leading American captains of industry, 5 per cent. are the sons of bankers, 10 per cent. sons of merchants, 25 per cent. sons of lawyers, doctors and teachers, and 30 per cent. sons of ministers, whose salaries were below $1,200 a year. In other words, the sons of ministers on a slender income numbered as many as the sons of farmers, tradesmen, office workers, traveling men and some other classes combined.

A Young Man's Prospects and Salary

He Who Shows Ability and Application Need Not Worry About Wages

BY EDWARD W. BOK

(FORUM)

THE average young man is extremely anxious to get into a business position in which there are what he calls "prospects" for advancement. It is usually one of his first questions, "What are my prospects here?" He seems to have the notion that the question of his "prospects" or advancement is one entirely in the hands of his employer, whereas it rarely occurs to him that it is a matter entirely of himself. An employer has, of course, the power of promotion, but that is all. He cannot advance a young man unless his employee first demonstrates that he is worthy of such advancement. Every position offers prospects; every business house has in it the possibility of a young man bettering himself. But it depends upon him, first. If he is of the average come-day go-day sort, and does his work in a mechanical or careless fashion, lacking that painstaking thoroughness which is the basis of successful work, his prospects are naught. And they will be no greater with one concern than with another, although he may identify himself with a score during the year. If, on the contrary, he buckles down to work, and makes himself felt from the moment he enters his position, no matter how humble that may be, his advancement will take care of itself. An employer is very quick to discover merit in an employee, and if a young man is fitted to occupy a higher position in his house than he is filling, it will not be long before he is promoted. There are, of course, instances where the best work that a young man can do goes for naught and fails of rightful appreciation, and where such a condition is discovered, of course the young man must change the condition and go where his services will receive proper recognition and value. But this happens only in a very small minority of cases. In the vast majority of cases where the cry of inappreciation is heard, it is generally the fact that the crier is unworthy of more than he receives.

In short, no employer tells a young man what his prospects are. That is for the young man himself to demonstrate. He must show first what is in him and then he will discover for himself what are his prospects. That so many young men stand still is not because employers are unwilling to advance them, but simply because of the principal fact that the great run of young men do not show those qualities which entitle them to advancement. There are exceptional cases, of course, but as a rule a man gets in this world about what he is worth, or not very far from it. There is not as much injustice done by the employer to the employee as appears on the surface by any means. Leaving aside all question of principle it would be mighty poor policy for a business man to keep a young man in a minor position if by promoting him he felt he would expand and make more money for his house.

And right here a word or two might perhaps be fitly said about the element of "luck" entering into business advancement. It is undeniable that there are thousands of young men who believe that success in business is nothing else but "what they call luck." The young men who forge ahead are, in their estimation, simply the "lucky" ones, who have had influence of some sort or other to push them along.

When a young man gets into that frame of mind where he believes that "luck" is the one and only thing, or that it is even an element in business which can help him along, it may be safely said that he is doomed to failure. The only semblance to "influence" which there is in business is where through a friendly word a chance is opened to a young man. But the only thing that "influence" can do begins and ends with a chance; an opportunity. The strongest influence that can be exerted in a young man's behalf counts for very little if he is found to be incapable of embracing that chance. And so far as "luck" is concerned, there is no such thing in a young man's life or his business success. The only lucky young man is he who has a sound constitution, with good sense to preserve it, who knows some trade or profession thoroughly, or is willing to learn it and sacrifice everything to its learning, who loves his work and has industry enough to persevere in it, who appreciates the necessity of self-restraint in all things and who tempers his social life to those habits which refresh and not impair his constitution. That is luck, the luck of having common sense. That is the only luck there is—the only luck worth having; and it is a luck which every right-minded young man may have if he goes about it the right way.

Things in this world never just happen. There is always a reason for everything. So with success. It is not the result of luck; it is not a thing of chance. It comes to men only because they work hard and intelli-

gently for it, and along legitimate lines. Now a word about a young man's salary. It is human nature to wish to make all the money we honestly can; to get a just and as large a return for our services as possible. There is no qualifying that statement, and as most of the comforts of this life are had through the possession of sufficient money, it is perfectly natural that the question of what we earn should be prominent in our minds. But too many young men put the cart before the horse in this question of salary. It is their first consideration. They are constantly asking what salaries are paid in different business callings, and whether this profession or that trade is more financially productive. The question seems to enter into their deliberations as a qualifying factor as to whether they shall enter a certain trade or profession. I never could quite see the point of this nor the reason for it. Of what significance are the salaries which are paid to others, to you or to me? They signify nothing. If the highest salary paid to the foremost men in a certain profession is $10,000 per year, what does it prove or signify? There is no obstacle to someone else going into that same profession and earning $25,000. The first consideration when a young man thinks of going into business is not what special trade or profession is most profitable, but which particular line he is most interested in and best fitted for. What matters it to a man that fortunes are made in the law if he has absolutely no taste or ability for that profession? Of what value is it to a young man who loves mechanical engineering to know that there are doctors who earn large incomes? What difference do the lucrative possibilities of any line of work make to us if we are not by nature fitted for it?

When a young man is always thinking of the salary he is receiving, or the salary he ought to get, he gives pretty good proof that he is not of a very superior make. The right sort of young fellow doesn't everlastingly concern himself about salary. Ability commands income. But a young man must start with ability: not with salary. That takes care of itself.

What Are You Going to Do, Girls?

BY FRANCES MALTBY,
Executive Secretary, Council for Nursing Education of Southeastern Pennsylvania

WHEN you are "all through school" do you think you will get married, or will you go into business?

Of course marriage is the ideal thing when it is ideal, but so often it is apt to be just the opposite because "the contracting parties" lack the power to judge human nature, or lack force of character, or the girl hasn't had any training in housekeeping, home making and child rearing.

Business is interesting and offers to some the kind of opportunity they seek. But wouldn't you like something that would be just overflowing with "human interest," that would keep your heart tender and yet develop your judgment, and insight, and character, something that would teach you the care of little children? Well then, train to be a nurse!

Of course you'll have to be in good health, at least eighteen years of age, and have finished one year of high school, before a hospital training school should accept you, and if you have ability, the more education you have before you enter training, the farther you will go in the profession when that training is completed. But once you are accepted for your three years of training, you will find yourself in a fascinating world of helpfulness.

There is so much to learn and so much to do in a hospital. The pupil nurse has the joy of feeling needed. Indeed she is needed! And the training school that is interested in giving her back to the world for a life of happy service will see to it that she gets experience, lectures, diversion, uniforms and living. Training schools differ in type, and a girl must choose the one that will best suit her needs, present and future. Write to the Council for Nursing Education of Southeastern Pennsylvania, 221 South Eighteenth Street, Philadelphia, Pa., for information.

Once out of training variety of work lies ahead. Hospitals want graduates as superintendents and instructors of nurses and as heads of the operating room, and there is always a demand for private nurses, but the "nurse who keeps people well" is needed.

We call her a public health nurse. The children in school drink milk because she says it will help them to get stronger, and they brush their teeth the funny new way she has taught them. She teaches the mothers how to take care of their babies, she shows them how to take care of the family when they get sick, and how to keep them well by keeping the flies and mosquitoes away. The Boy Scouts clean up the town and the children take part in a health play for this happy woman, the "nurse who keeps people well."

What are you going to do, girls?

Five Years in the Ministry

BY REV. HENRY C. OFFERMAN

AS we think back over our first five years in the ministry, which we are just ending, there is nothing but gratitude in our hearts for the people that made our going into the ministry not only a possibility, but even a necessity.

Raised in a parsonage, as we were, it is only natural that, when the time came to choose a profession, we should desire, and want, anything and everything but the profession to which we had been raised. Still, the advantages of the ministry were pointed out to us in such brilliant and gaudy hues that we decided to plunge into it. Today, after almost five years at the work, we must say that we are not sorry we are in the ministry, and we hope that we shall be enabled to stay in it, till the end of our days.

Why are we so enthusiastic about the ministry, and what are some of its advantages that might commend themselves to the young men who are in doubt? The ministry welcomes all heroic souls. In fact, all men ought to be ministers. One of the best things that could be done for the Kingdom of God would be to advertise the advantages of the ministry. Who has more friends than a good minister? People want him in happiness and in sadness; young and old love him. There are many—stupid people—who say that the ministers are useless, that they are an unnecessary expense in the community; in fact, that the world would be much better off if all the ministers were engaged in some "practical," materialistic work. And yet, men forget that, without ideas and ideals, life would not be worth the living! These ideals must be supplied by the ministers. The ministry is a profession that affects the soul; that gives a new direction to human life. There is no limit to the good work that the ministry can accomplish. All those who call it useless, do not know that it is the most useful profession in the world.

Today men of average ability, men of general common sense, men of cheerful confidence and trust in the goodness of God, are found in great abundance in the Christian ministry.

Why are there no shining lights, no Martin Luthers in the ministry, you ask? Because the times are not ripe. When the attention of men is again focused upon God, eternity, heaven and the soul, the great leaders of power, who will lead great movements, will be developed.

Is the Church on the decline, or is it on a rising tide? Most certainly the Church is on the threshold of a great day. Indeed a great Reformation is due, even in this twentieth century. Let us all, therefore, be most hopeful, most optimistic, and most satisfied with the Christian ministry today. It is intelligent, it is active, it is full of faith, it is enthusiastic, it is optimistic, it is helpful, it is fulfilling its mission in life.

How many millions of people there are, dissatisfied with their position, and wishing they were in something else.

But go among the ministers, and you will find that practically all, without any exception, would not change for anything in the world.

The minister is often disappointed, he often works without pay, often what he does is scattered to the winds, and yet he knows that his labors will not be in vain.

What life is more fascinating than the ever-varying, ever changing life of a minister? In what profession can a man win more real friends? In what other life is there so many chances and places where he can often do untold good, and can be of great benefit?

There are many different phases of a minister's life; he must preach the gospel, he must be any and everywhere, he must make himself generally useful to the community in which he is established, in every possible way.

Is the minister's life so much different from the ancient minister's life? Many people think so, but in reality it is not.

What are some of the advantages of the ministry, if it has any?

It gives one the satisfaction of knowing that one is doing some good in the world.

It gives one the assurance that God's favor is always with one.

It makes one the instrument of happiness, for many a soul, and allows one's influence to go to the darkest nooks and corners and brighten them up.

It makes use of every kind of talent, gift, endowment and ability you may have, and put it to some kind of work in the service of mankind.

It makes you a co-laborer with the greatest power that there is on earth, the Divine Power, Almighty God.

The ministry has its disadvantages as well as its advantages.

It will not give you a chance to accumulate a great deal of money.

You will often be disappointed in people.

It gives you very little rest, recreation, and leisure, and practically no privacy for yourself.

It makes you force yourself beyond your

(*Continued on page* 21)

"To Die or Not to Die?"

A Summer Playlet for the Luther League

(Adapted from B. Y. P. U. Quarterly)

ENTER *Luther League* (young lady dressed in white carrying Luther League banner).

Luther League—To die or not to die, that is the question. Whether it is better to struggle on against the carelessness and indifference of the young people, and barely exist throughout the summer with small crowds and poky programs, or to give up and die. If I live at all, it will be a drag through the whole summer with less than a dozen present each Sunday, and most of them at least thirty minutes late. It will be too hot for the group captains to get up good programs, but they can pass the REVIEW around, and so manage to keep me alive until fall.

However, I hate to exist with one foot in the grave. I think I had rather die and be buried like a decent corpse. If they put the truth on my tombstone it will read something like this, "Here lies a good Luther League murdered by the indifference and neglect of the Christian young people of the Church. Gone and forgotten." They may want to add, "She shall rise again on the great resurrection day in the autumn," but I fear that that would be an untruth, for it is very hard for the dead to rise. Perhaps I had better drag on a while longer. To die or not to die, that is the question. What shall I do?

Enter *Heat* (young lady carrying a fan in one hand and a thermometer in the other).

Heat—My! How hot! Ninety-eight in the shade! There is no question about it, the Luther League must die. It is entirely too hot for young people to go to meetings. Of course, they can go to picture shows, parties, and other places, where it is seven times hotter than it is in church, but it is absurd to ask them to go to the Luther League. The heat will do all it can to kill the Luther League.

Enter *Rain* (young man wearing a raincoat and carrying an umbrella).

Rain—And I shall do all in my power to kill the Luther League. Rain is very necessary in the summer, and it is probable that I shall come in hard showers, often on Sunday evening at Luther League time. Of course healthy young people ought not to mind me, for I am a good friend, and won't do them a bit of harm. In fact, they don't mind me during the week, for they go to work and to school, no matter how hard I fall. But, I suppose they could hardly be expected to expose themselves and their best clothes to a Sunday evening shower. If it even looks cloudy late in the afternoon they will decide not to attend the Luther League meeting. So, Luther League, you might as well decide to die, for I will not promise not to do my duty to the world, just because your young people are afraid to get their feet wet.

Enter *Automobile* (young man dressed for driving and carrying a tire and automobile tools).

Automobile—I come to drive another nail in your coffin, Luther League. I may be a Hudson, I may be a Packard, or I may be only a Ford, but I am your enemy just the same. I could be a great friend to the church if people would only use me wisely, but instead I have become one of its greatest enemies. It seems that they ought to find plenty of time to use me without interfering with their church services. However, I am very charming, and Sunday is a delightful time for a ride. Of course, the young people could start early enough to be through with the ride before Luther League time, but they won't do it. So, I guess, Luther League, that I will be one of the chief pallbearers at your funeral.

Enter *Summer Visitor* (young lady in summer dress).

Summer Visitor—You will readily recognize me as the summer visitor, who comes into almost every home each summer. The young people are glad to have me, at least, I hope I am always welcome, but I do interfere with their church duties. I am sure that they could take me to the Luther League and increase the crowd, but instead they entertain me at home, in the parks, or somewhere else, and the Luther League suffers. Then, when I go home, they are out of habit of going to the Luther League, and perhaps do not go again for weeks. I think, Luther League, that you might as well give up the ghost, for I shall be here all summer, first in one home, then in another, and perhaps in several at one time, and you may be sure that I shall keep many away from the meetings.

Enter *Summer Vacation* (young man dressed for traveling and carrying a suitcase).

Summer Vacation—I am Summer Vacation, which everybody wants and almost everybody has. I am very necessary and very pleasant, but I do hurt the Luther League. To be sure I take only a few away at a time, and that ought not to kill the Luther League. But the young people use me for an excuse and stay away several Sundays before vacation time, and per-

haps don't come back after vacation at all. I am sure that I shall do my part toward killing the Luther League.

Enter *President.*

President—Oh! What shall I do! The Luther League is almost dead! I am doing my best, but it seems that everything is working against us. Our young people use any excuse to keep them away from the meetings. The heat, the rain, pleasure, visitors, vacations, and a thousand other things combine to take their interest away from our work. Dear Luther League, I have loved you and worked for you, but unless something comes to my aid you must die.

Enter *Loyalty*, *Interesting Programs* and *Love* (three young ladies, bearing pennants with their names on them).

Loyalty—The Luther League must not die. I am Loyalty, and I come to your assistance, dear President. Nothing can die where I exist. I am more powerful than the heat, rain, or any of these enemies who have conspired to kill the Luther League. If I can get into the heart of the young people, they will feel that they must stand by the Luther League, whatever it costs. They will say to Heat, "You come to test our loyalty, but we will prove true. We will take our fans and go to the Luther League in spite of the heat." They will laugh at Rain and say: "We are not afraid of rain. You can't keep us from the Luther League." They will say to Automobile: "After this we take our Sunday afternoon ride early, and don't you dare have a breakdown and keep us from the meetings." They will take Summer Visitor by the hand and say, "Come with us, we will go to the Luther League." They will say to Summer Vacation, "We like you, but you can't make us forget our young people's meetings." They will say to all enemies of the Luther League, "We will not be tempted any longer,

We move at His command,
We'll soon possess the land
Through loyalty, loyalty, loyalty to Christ.'

Interesting Programs—I can do much to keep the Luther League alive through the summer months. To be sure, it is hard to have interesting programs unless the young people attend, but you will find that interesting programs will make them want to attend. I appeal to the group captains. If the Luther League dies it will be largely your fault. Use me and make the meetings so interesting that none of these enemies shall keep the young people away.

Love—Love is the most powerful thing in the world. Shall the Luther League die? No, not if the young people have the spirit of love in their hearts. "Love beareth all things, hopeth all things, believeth all things, endureth all things." Do the young people love themselves more than Chrst? If so, they can afford to let the Luther League die, but if they love Christ with all their heart, all their strength and all their mind, then they must do His will at any cost. He loved you so much that He gave His life for you. Surely you love Him enough to give up a few pleasures that His work might go on. "More love to Thee, O Christ, more love to Thee."

President—Dear Luther League, you shall live. Loyalty, Interesting Programs and Love have come to save your life. The young people of our church have the love of Christ in their hearts, and they will be loyal to His work in spite of these numerous enemies. So, Luther League, talk no more of dying, for you shall live in and on and continue to bless our lives and train us in the service of the Master.

All sing the Luther League Rally Hymn.

Origen, a Church Father

BY REV. A. R. WENTZ, D.D.

1: *His Life.*—Origen was the first great Christian theologian after St. Paul. He was born in 185 at Alexandria in Egypt. His parents were both Christians. His father, Leonidas, was a teacher and a man of wealth. So Origen received a thorough training both in secular learning and in sacred literature. While yet a boy he knew whole sections of the Bible by memory, and he often perplexed his learned father with questions on the deeper sense of Scripture. When he was seventeen years old Alexandria suffered greatly under the persecutions of the Roman Emperor. Origen's father was arrested and cast into prison. Origen tried to reach him and share his fate, but his mother prevented him by hiding his clothes. Then he wrote to his father, beseeching him not to deny Christ for the sake of the family. When Leonidas was put to death and his property confiscated, Origen supported his widowed mother and his six brothers by teaching Greek and copying manuscripts.

Shortly after that he was chosen president of the catechetical school of Alexandria, which was really a theological seminary. To prepare himself for this work he

studied the various false teachings of the times and traveled widely, to Rome, Arabia, Palestine and Greece. He soon won high fame as a teacher and his school flourished greatly. He was on intimate terms with the mightiest and best men of his age, and people traveled great distances to hear his lectures and to consult him.

The growing reputation of Origen aroused the jealousy of the Bishop of Alexandria. False charges were brought against the great teacher and he was excommunicated in 232. He fled to Cæsarea in Palestine and opened a new theological school there. The new school soon outshone the one at Alexandria, and the twenty-three years that Origen spent at Cæsarea formed the most fruitful period of his life. Through the liberality of his friends he was able to purchase a costly library for his biblical studies and to keep seven stenographers to note down his dictations and a number of copyists to multiply his compositions.

Meanwhile the learned teacher continued his instructions of the more common people in Bible studies, maintained an extensive correspondence, gave advice in various theological disputes, extended comfort to those who were being persecuted, and made two missionary journeys to Arabia. When the Decian persecution of Christians broke out Origen was an old man, but his fame made him a shining mark. He was seized, tortured with the iron collar, immured in the deepest recesses of the prison, stretched for days on the rack, and threatened with burning at the stake. But Origen had been nurtured in an atmosphere of martyrdom and none of these things moved him. The emperor died and Origen was released, but he did not recover from his cruel treatment. He lingered a few months and then, like his father, received a martyr's crown, 254. He was buried at Tyre.

2. *His character.*—The two outstanding qualities in the character of Origen are his industry and his purity. His great natural gifts and his unwearied diligence marked him for an extraordinary career. He was often called "Origen, the Adamant," either because of his great talents and his unremitting zeal, or else because of the unbreakable strength of his arguments. His life was a continuous round of intensive labors for his Lord and his fellow Christians. When one avenue was closed against the exercise of his talents, he promptly turned to another. His ardor never cooled. Persecutions and opposition only stimulated him to greater effort for Christ's sake. Thus he made himself the greatest scholar of his age, the most gifted, the most industrious, the most eminent. His knowledge embraced all departments of the philosophy and theology of his age, and his writings, large and small, are numbered as high as six thousand, more than most men read.

Combined with this great industry was the purity of his character. As a true child of God he consecrated all his studies by prayer and turned them, according to his best convictions, to the service of truth and Christian love. No one could accuse him of any form of selfishness. His mode of life was severely plain and strict. He made it a principle to renounce every earthly thing not absolutely necessary. While teaching he sold his copies of the classical writings and in return received an annuity of twelve cents a day, on which he lived for many years. He refused all gifts from his pupils and friends. He obeyed literally the Saviour's command to have only one coat and no shoes, and to take no thought for the morrow. He never drank wine and rarely ate flesh. After long days of heavy labor, he would spend the greater part of the night in prayer and study, and he always slept on the bare floor. He strongly disliked the proud and overbearing bishops in the large cities. He loved to associate with the meek and humble.

3. *His work.*—Origen's greatest service was in advancing the cause of sacred learning, particularly in expounding the Scriptures. He is the father of critical investigation of the Bible. His great defect is his neglect of the grammatical and historical sense and his allegorical interpretation, which often runs far away from the text. But he taught men to search the Scriptures and his commentaries are still useful to scholars.

Origen did more than any one else in his day to refute the arguments of the heathen against Christianity. One of his ripest and most valuable productions is his lengthy refutation of the attack of Celsus. Both heathen and heretic feared his brilliant talent and vast learning. He always propounded his views with modesty and from a sincere conviction of their agreements with Scripture.

4. *His lessons.*—*a.* To be an interpreter of God's Word to men is the greatest gift God can bestow upon a man.

b. Natural talents will not lift a person to heights of genius unless they are combined with industry and application.

c. Talented Christians make the Church respected in the eyes of the world.

d. We can understand God's word best when we approach it in the spirit of prayer. "To have prayed well is to have studied well," said Luther. "The fear of the Lord is the beginning of wisdom," says the proverb.

Luther Leaguers, Old and Young

AZARIAH P. BODY was born October 8, 1841, in Alsace Township, Berks County, Pennsylvania. His family removed to Leesport, nine miles north of Reading, during his childhood. He was confirmed by the Rev. B. D. Zweizig, D.D., at Hinnershitz Church, Tuckerton, and a few years later joined Trinity Church at Leesport. For many years Mr. Body was engaged in mercantile business and later was employed by the P. & R. Railway Company. In recent years he has represented Lutheran publishers and institutions in Reading and Berks County.

On December 22, 1863, he married Mary Emma Rapp of Leesport. They have had six children, of whom three are still living, namely: Mrs. Henry Nyce and Anna R. Body, both of Reading, and Frederick R. Body of Bethlehem, Pennsylvania. Mrs. Nyce is an active and valuable member of Trinity Church of Reading, holding official

THREE LUTHER LEAGUERS

positions in several organizations of the congregation. Frederick R. Body is the teacher of the adult Bible Class of Holy Trinity Church, Bethlehem, Pa.

The subject of this sketch has been actively engaged in young people's work in the Church for forty years. When he first came to Reading he was active in the Christian Endeavor Society of St. Matthew's Church and was later an officer of the Berks County Sabbath School Association. When the District Luther League of Berks County was organized in 1894 he was one of the most active workers. His interest in the work of the Luther League has continued since the movement started. Mr. Body has attended three conventions of the Luther League of America, eighteen conventions of the Luther League of Pennsylvania and 113 convention of the District Luther League of Berks County, as well as six conventions of other district leagues. He has held at different times every office in the District League except that of Secretary and at present is Treasurer. The young people of the Lutheran Church of Berks County owe much to his loyalty and tireless energy. Advancing years have not diminished his interest. The record of his work illustrates the fact that a good Luther Leaguer need not be youthful in years but only need be willing to serve the young people of the Church.

Miss Celia Oakland of Pontiac, Illinois, was a member of the Luther League in DeKalb, from 1887 to 1889. One of the first conventions Miss Oakland attended was at Earlville, and she walked a distance of seven miles in the evening to reach home in Baker, not knowing she could have remained in Earlville.

The Luther League of St. Paul's Church of Rowe, Ill., was organized in August or September of 1896. Miss Oakland became a member at that time, and remained a member of that league until recently, when she moved to Pontiac.

The first convention Miss Oakland attended was the second convention of the Luther League of America, in Chicago, in 1896. Mr. Oakleaf of Moline was at that time trying to raise subscriptions to the REVIEW, and Miss Oakland was the first Illinois member to subscribe.

The first State convention she attended was in 1900 in Galesburg.

Next convention attended was Springfield, 1906, Elliott 1907. State and National conventions in Chicago in 1908, Sheridan 1909, Leland 1910. Was also in Pittsburg in 1910, at National Convention. State convention in Elgin in 1911, Morris 1913, Chicago 1916, Morris 1917, in 1918 was unable to attend, 1919 at Mt. Morris, in 1920 at Chicago, as well as National Convention in Ft. Wayne, Ind. 1921 in Dixon, Ill.

Rowe belonged to the Fox River District, and Miss Oakland attended all but one of the district conventions. Two of the district conventions were held at Rowe.

Was president of local league for many years.

Master Bruce John Birk is the son of the Rev. I. C. Birk of Uniondale, Indiana, and is the youngest living descendant of Henry Melchior Muhlenberg. He occupied the lap of the General Secretary on the Fort Wayne Convention Picture.

—

I keep six honest serving men
(They taught me all I knew),
Their names are What and Why and When
And How and Where and Who.—*Kipling.*

Methods

SOME CONVENTIONS AND OTHERS

This is convention time all over the League.

Some of the conventions will succeed nowhere except in the complimentary resolutions.

Others will be full of good things eagerly received by enthusiastic and anxious-to-learn delegates.

Some of the programs will be so carefully arranged that each speaker will have just enough time and no one subject will monopolize attention.

Other programs will be crowded or carelessly guided so that delegates will be bored to extinction, some speakers will be permitted to steal the time of others, and the convention will never catch up with its time table.

The best speeches will be made by people who have had some practice in the things they preach.

The poorest speeches will be made by those who try to conceal their ignorance of the subject by borrowing heavily from books and pamphlets and periodicals.

The discussions in some conventions will be left entirely to the preachers, who are not unwilling to talk if nobody else seems to care about taking part.

In other conventions the young people will take their share of the time, deferring to the preachers only as to men who have had more experience and are gladly recognized as leaders.

Some conventions will have good congregational singing. Others will depend a good deal on special musical features. The poorest conventions will usually be marked by slipshod and purposeless singing.

Here and there a convention will be discovered which is altogether under the dominance of two or three people, many times re-elected or otherwise given responsible position. When such a condition develops, either there is an insurgent movement directed at putting new blood into the officiary or else the more independent young people drop out and leave the bosses to exercise their control over a constantly diminishing constituency.

All of which means that conventions are made up of the normal human mixture. They are no better in this regard than conferences, clubs, or scientific societies.

But they are symptoms. They mean that the young people who organize, promote and conduct them are learning lessons for to-morrow while they carry on the League business of today.

And in all this schooling they pay all the necessary tuition fees in full, out of their own pockets.

The Church is the gainer, without spending a cent.

WHY A LUTHER LEAGUE?

The Luther League is vital and finds its significance in three basic facts:

1. It is to win young people to Christ and train them for kingdom service through life. It is the only way to ensure the church of tomorrow.

2. It is starting at the right place and according to the right method to Christianize the community.

3. It is the development of the social side of ones nature, of the graces of hospitality and friendliness, and the realization of the place that frolic has in life.

A POD OF PS

RECEIPT FOR A SUCCESSFUL MEETING.

Prevailing Prayer. We should be in constant prayer for our meetings and all our work. Our officers should form a prayer group. There should be *definite* prayers offered in meetings.

Previous Preparation. The place of meeting should be ready. Plenty of printer's ink should be used in advertising. The program should be well prepared. New, interesting items should be added, and program adopted to needs of the particular society. Each member should study program before coming to meeting. Remember, we will "*get out* of the meeting what we put in it."

Personal Participation. There must be many taking part in the meeting. Try to give each one something to do or say.

Perfect Promptness in opening and closing the meeting.

The Social Meeting

THIS is the season of conventions. A great deal of the spirit of the convention is created by the songs and cheers which the different delegations have ready, and the stunts which are planned. By a social arranged for the opening evening, by the friendly gathering of the delegates around the festive board between sessions, and some time set aside for a "stunt" from each group represented, a social atmosphere is created which will linger long in the minds of the delegates. Try these:

SONGS.

First and foremost, the Luther League Rally Hymn. (Tune—"Stand Up, Stand Up for Jesus"—verse only.)

Be true, be true to Jesus,
His every call obey;
O give yourself in service,
O let Him have his way.
Arrayed against us Leaguers
Do mighty hosts enlist,
But we shall win the battle,
For we are leagued with Christ.

Be true, be true to Jesus,
Go work in every clime,
That we may surely hasten,
The fullness of the time
When unto Him all nations
Shall lift their glad acclaim,
And shouting loud hosannas
Shall praise Messiah's name.

(Tune—"Tipperary.")

It's a good thing to be a Leaguer,
It's the best thing I know;
It's a good thing to worship Jesus
As heavenward we go.
Good-bye sin and sorrow,
Farewell, doubt and fear;
It's a grand, good thing to be a Leaguer,
And that's why we're here.

For the Juniors—(Tune—"Old Black Joe.")

Faithful and true is the Junior Luther League,
Learning to work for a purpose great and big,
Learning to lead; and with leaders brave and strong,
We'll soon recruit the Senior League, a happy throng.

(Chorus)

O Juniors, O Juniors,
May your purpose never fail,
For Christ to work and ne'er to shirk;
To Him all hail!

STUNTS.

The Klash and Klatter Band. The members of this band are supplied with tin pans, combs, tin bucket, etc. One player presides at the piano and the leader directs with a rolling pin. The pianist plays some popular air, and the band keeps as good time as possible at the direction of the band leader, who stands with back to the audience and does all sorts of Creatore stunts. On the back of the leader hangs a placard bearing the name of the organization. Some wonderful music results.

Singing a Song Backward. Announce that your group will do the most difficult stunt of singing "Yankee Doodle" backward. After the pianist strikes the chord the entire group turns with backs to the audience and sings.

Giant Suffragette. With the curtain drawn across the platform a giant suffragette is created. One of the girls stands on a chair and one or two sheets are made to cover the chair and body of the girl, giving the effect of a gigantic woman. She is introduced as "Madame Tankburst" and proceeds to make an earnest speech, simply repeating over and over the alphabet, placing the emphasis now on one letter and now on another, with violent gestures to emphasize the earnestness of her appeal.

A Mock Trial. Try some well-known Leaguer for being a slacker in League work. Have all witnesses for both the prosecution and the defense well primed, so the trial may not lack spirit. The attorneys should be fluent. The judge might impose sentence of some specific work for the coming year above the record already achieved.

A Gigantic Sneeze. Divide the company into three groups. One group is to shout "Ish," the second "Ash" and third "Shoo" at a given signal. This conglomerate sound resembles a gigantic sneeze.

A Newspaper Race. Each contestant is given two newspapers, one for each foot. He places one newspaper forward and steps on it with the right foot. Then he picks up the other and steps forward on it and so on, being allowed to step only on newspaper. The race is to a given line and back.—Adapted from "Phunology."

Try these at your district or state convention, and then come to York ready to show what your group can do.

—

THEY'D MAKE POOR HENS

When a hen cackles it is generally a sign that she has laid an egg. But lots of men cackle without having accomplished anything.—Moslah.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

This is young people's convention year in the Lutheran Church of America. The Young People's Luther League of the United Norwegian Church will assemble in convention at La Crosse, Wisconsin, the Walther League of the Synodical Conference will meet in Omaha, Nebraska, and our own Luther League of America will rally in York, Pa., September 19 to 21.

State League conventions as reported thus far to this office will meet as follows:

New York, Albany, May 15-17.
Iowa, Council Bluffs, June 16-18.
Wisconsin, Milwaukee, June 2-22.
Illinois, Freeport, June 23-25.
Ohio, Lakeside, July 27-29.
North Carolina, Wilmington, August 13-15.
Pennsylvania, Philadelphia, September 14-16.
New Jersey, Elizabeth, October 3, 4.

Owing to the convention of the Luther League of America, the General Secretary will be enabled to make but one trip west. Will the State organizations which have as yet not decided on dates and desire his services note his engagements as noted above and arrange their meetings accordingly?

Mr. Alfred J. Beil, the President of the Luther League of Nebraska, has been elected the President of the Student Volunteer Council of the United States. Lutherans, as a rule, do not enter interdenominational movements, but when they do, your Secretary has noted, they always gravitate to the front rank.

The Luther League of America has lost a very good friend in the death of Dr. D. H. Bauslin. He had a very warm place in his heart for our organization and ever spoke of it in the highest terms.

Our readers will be glad to learn that the Rev. Prof. J. F. Krueger of our Western Theological Seminary, who expects to spend the summer in Germany, has consented to act as the representative of the Luther League of America to study the Lutheran Young People's situation in that land.

The Walther League of the Synodical Conference has admitted its first colored local league to membership.

As we go to press (June 1) $12.50 has been received toward the $100 asked for in the General Secretary's letter in the May REVIEW for certain young people's work in Germany.

The following is quoted from the Epworth Era (Methodist), young people's magazine: "Mrs. Steele, of the Woman's Missionary Council, was there with a proposition from the Council that representatives be appointed from the Woman's Council, the Board of Missions, the Board of Education, the Sunday School Board, and the Epworth League Board to meet and discuss a correlation of the work among our young people. The Leaguers passed a resolution asking the General Epworth League Board to appoint such representatives, provided the four boards have equal membership on the committee for conference. Two members, for instance, from each department of the Sunday School would make a top-heavy committee. Two members from the Board of Missions and two from the Woman's Council would likewise give the missionary forces a preponderance of voting strength. It is inevitable that some sort of correlation be brought about. That four great boards should be going after the same set of young people to organize them for church work is a situation which must be remedied. Correlation of the work of all the boards and movements in the Church is a consummation devoutly to be wished." The Methodists seem to be following in our steps, the Presbyterians have preceded us, so instead of being unique in the correlation of our Junior work, we are in style.

Please read the article: "To die or not to die," on another page.

Yours very truly,

HARRY HODGES.

—

Eat less; breathe more.
Talk less; think more.
Ride less; walk more.
Clothe less; bathe more.
Worry less; work more.
Waste less; give more.
Preach less; practice more.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
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IN THE INTERESTS OF
The Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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Editorial

ROUND THE CORNER

Why be afraid of what is round the corner that you never turned? There may be a beautiful adventure hidden there. It is a poor, dull soul indeed that is not stirred by the lure of what might be waiting for us did our little, pitiful fears not halt and hold us back.

Roads that fly straight as a bee's way from a town to a town are not the most fun to travel. Give us ever the winding route so that we may not see how far we have come, how far we still have to go. Let us have curiosity piqued and pleasant surprises promised by the changes of direction.

Who would have the highway of his life a perfectly straight course, with never a deviation? It would not be interesting. We should pine for variety and picturesqueness. "God's idea of beauty is a curve"; and Nature had a reason when, in obedience to the Master Mind, she designed her trees in green cascades of circularity and set her rivers winding round their bends and gave us the sickle of the new moon or of the ocean beaches or of the graceful forms of fruit and flower and the human frame.

Even so in life's journey, we learn that it is rarely possible to go exactly straight from point to point. It is like dancing in a crowded ballroom: one must constantly defer to the fact there are others present. Their movements inevitably affect and direct our own.

If each man made his earthly pilgrimage in solitude profound and wide, he might make his pathway as direct as he chose. But—thank God for it—our membership is in a multitude, who have a right of way that is equal to our own. We may not make stepping-stones of them; we may not assure ourselves a footing or a passage by crushing them in the mire. We cannot go where we would and we cannot turn the corners, like heedless motorists.

WOMEN AND CHURCH

When St. Paul said that women should not be heard in the churches he was writing for his own time and the peculiar conditions; he was not talking to the enfranchised womanhood of America in 1922. Women are already heard and heeded in every branch of the activity of a modern church, and if they are not allowed both hand and voice, the institution languishes. One of the chief reasons why men go to church is because some woman wishes it.

In the Philadelphia Presbytery the vote that has been taken on the issue of permitting women to serve as elders shows an overwhelming preponderance in favor of admitting them to religious responsibilities on a par with those which they now have politically. If women are fit members of a jury, they deserve to be members of a controlling board in church jurisdiction. If they are fit to vote and to hold office in a secular realm, is there any inferiority of character or conduct or spiritual nature which makes them unfit associates for the men who manage church affairs?

It is time to get away from a medieval or a Levantine attitude in these matters. It is only a supreme conceit on the part of a church officer which makes him assume a superior competency in matters which are fitly the province of good women. It is anomalous that we find some churches depending on women to carry forward virtually all of the benevolences of the church and rigorously excluding them from having anything to say about the disposal of the funds which they have done so much to collect. There are many matters in which the counsel of women elders would be especially helpful. There is, for instance, the question of the music. The educated taste of a woman in such a matter might often be drafted into service most advantageously. It cannot be long before the churches adopt an enlightened and progressive policy and admit women to a personal participation in the councils of the institutions of which they are the chief supporters.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NEBRASKA

LINCOLN

A new plan has been adopted by the Luther League. Different committees are appointed each month to secure a leader for every meeting, and they find that there is a great deal of rivalry promoted between committees and interest created among members. It is working better than any other plan. The Luther League also took charge of the Easter Sunrise Service of the Church.

NEBRASKA CITY

Over $100 was raised among the members to help pay for paving put down during the summer. The League entertained the State National Guard troops from Hastings, Lincoln, and Falls City a short time ago. They have now organized a Tennis Club "to keep the young people from wandering too far from the League." It is suggested that this is the only "love" game that can be played without further complications!

OMAHA

Church of Our Redeemer.—The Luther League is sponsoring the Junior League. They started several weeks ago and it has been a success so far. There is great interest among the younger children. Each one is given work to do in order to be promoted, and while the girls are ahead so far, the boys are working hard to come to the front. They will soon be able to conduct their meetings without the help of the Seniors. The Senior Luther League feels that this is not time wasted, but that it is a great help to the Church to have a Junior League.

HASTINGS

Hastings has an active membership of twenty, but an average attendance of thirty to fifty. What a splendid field from which to secure new members! And Hastings is busy.

PENNSYLVANIA

PITTSBURGH DISTRICT

The Pittsburgh District held their fifty-ninth semi-annual Convention on May 18 in Grace Church, Rochester. The program, in addition to business and the election of delegates to the State and National conventions, consisted of the following features: Addresses on "The Place of the Luther League in the Life of the Congregation," by the Rev. J. L. Miller, D.D., Youngstown, Ohio, and "The Luther League at Work," by Mr. John H. Rupp, Chairman of the District Executive Committee; and a Junior Luther League demonstration. At the evening session an address on "Prayer and Power" by Mr. Hajimi Inadomi, Japanese student in our Mt. Airy Theological Seminary, was a feature.

UPPER LEHIGH VALLEY DISTRICT

The Upper Lehigh District held its semi-annual convention on May 23 and 24 in Zion Church, Packerton. Routine business and the election of delegates to the state and national conventions, as well as officers for the ensuing year, were considered at the business sessions. The following topics were presented and discussed: "Why We Should Believe In and Have a Luther League," Christ League, Hazleton; "The Educational Value of a Luther League," Grace League, Lehighton; and "How Can the Luther League Help the Cause of Inner Missions," Palmerton League.

NORRISTOWN

At the close of a short business session, Trinity League on the evening of May 1 held a social in honor of the new members recruited from the confirmation class. Progressive games were played, and favors awarded. Refreshments were served and an informal social hour followed. This was given in addition to the reception tendered the new members by the congregation. This League has wideawake committees, an extensive work is done for the babies of the Orphan Home, an Athletic Committee has fitted up the basement with basketball apparatus for the young boys of the church, and the recreational program planned by the Social Committee is well planned. A play will be given by the League in the near future. Two proteges in India are supported by the League, and a share taken in the congregations' special work of supporting a parish in the same field.

NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

The Brooklyn and Long Island District League held their Spring Convention on May 6, in St. Luke's Church, Woodhaven. At the afternoon session routine business was transacted, and a report given by the Committee on the Standard of Efficiency, and the progress of each League toward the required Fifteen Points. The speakers of the afternoon were the Rev. H. S. Miller, President of the New York State League, who spoke in behalf of the State convention, his subject being "The Albany Convention —Why Go"; and Miss Brenda Mehlhouse, Philadelphia, who spoke on "Junior and Intermediate Luther Leagues." The evening session was featured by an address by the Rev. C. P. Harry, Student Pastor at the University of Pennsylvania.

BUFFALO DISTRICT

Second quarterly meeting of the Buffalo District Luther League was held at Christ Church, Wednesday evening, April 19, 1922.

Christ Church Luther League served supper at 6.30 o'clock. Mr. Henry Jerge was humorist at the supper, and his talk was enjoyed by all.

Mr. Erwin W. Dillemuth, President of the Buffalo District Luther League, presided at the business session at 8 o'clock.

Mr. Walter J. Huthman, President of Christ Church League, welcomed the meeting.

Reverend Hugo Dressler, Pastor of the Church of Atonement, Buffalo, was speaker of the evening. Reverend Dressler chose for his theme—"What my Luther League means to me." Reverend Dressler advocated the "Fifteen Points" program as an ideal toward which local league must strive and challenged all to be Banner Leagues at the New York State Luther League Convention in May.

Mr. Walter Friedly, former treasurer of the district, gave several splendid vocal selections, and Miss Ruth W. Spinner rendered piano selections.

Reports from the various local leagues indicated that strenuous efforts were being made to increase memberships and attain distinction as "Banner Leagues."

Reverend H. L. Siegner, chairman of committee on Standard of Efficiency, reported that all leagues had been visited and were making excellent progress with the fifteen points.

Seven delegates were present representing Zion Luther League, Niagara Falls, and reported that their League was seriously considering affiliating with the Buffalo District.

Reverend Karl Richter, pastor of the Tabor Church, was accepted as an honorary member of the Buffalo District. Pastor Richter stated that his young people were not ready to come into the district, but that he was preparing them to do so and hoped that his league would report favorably very soon.

Reverend H. L. Siegner, pastor of the Church of Reformation, in his address on appreciation said, "There are a great many things which the Buffalo District appreciates—the fine musical numbers, the kind hospitality of Christ Church League, and above all, the fact that the Buffalo District is clear of all debt, and the Treasurer's report shows a balance.

The spirit at this meeting was one which has not been experienced in the Buffalo District for some time, and it is hoped that this is the beginning of greater things for the Buffalo District.

DISTRICT OF COLUMBIA

WASHINGTON

On November 19, 1921, the young people of Epiphany Church met to organize a Luther League. Temporary organization was effected and plans made for the work. On April 4, 1922, a permanent organization was formed, with twenty-two members, and the following officers: J. W. Walton, president; Miss Elinor Leech, vice-president; Miss Mildred Waldman, secretary; Arthur Hurley, treasurer; Thelma Halley, organist; and Miss Sophia Waldman, assistant organist.

INDIANA

NAPOLEON

The congregation at Napoleon has the largest Luther League in the State, and incidentally this congregation is one of the livest in Hoosierdom.

OTTERBEIN

The Luther League of St. Paul's Church, of near Otterbein, has been helping to support a student who is studying for the ministry, along with the Sunday School and congregation. This league has a membership of thirty working members. St. Paul's league endeavors to raise necessary funds only by Christian methods.

ST. MARK'S, INDIANAPOLIS

This league is raising money to put a hedge completely around the church and parsonage, with other shrubbery, costing at least $100. This league is assisting in the support of a local student for the ministry.

MUNCIE

Luther League work here has taken on a renewed activity under the pastorate of Rev. J. S. Ablert, editor of the Senior Topic Hints in the REVIEW. The Senior League numbers fifteen, and the Junior League is composed of twenty members. On April 26 the Senior League conducted an "Automobile Trip Around the World." The weekly devotional meetings have a larger average attendance than the membership, friends in the congregation attending the meetings, as well as the members.

ILLINOIS

CHICAGO

Hope Luther League is a working League. They have presented the pastor with an individual Communion service for his administrations to the sick. They have assumed the responsibility of the support of a protege in India. One of the members of this League is on the mission field in India with her husband. A large bulletin board has been purchased by the League for the church.

St. Matthew's League holds regular devotional and business meetings on Thursday evenings. At the present time the members of the League are redecorating the interior of the church parlors.

Epiphany League had charge of the Self-Denial offering of the congregation during Lent. Lenten envelopes were distributed to all Leaguers and other members of the congregation, and a considerable sum was gathered at Easter.

OHIO

MANSFIELD

On Sunday, April 23, a special service of the Luther League was held, at which the newly confirmed members of the church joined the society. The Church Council and their wives and the parents of the confirmants were among the specially invited guests, and a special program, for which the prayer-meeting and music committees had made preparation, was presented.

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According to *Motor World*, from which we get this interesting information, in and about Uniontown, Pa., instead of the usual danger signals at points in the mountains that require careful driving of motor cars, there now have been placed Scriptural warnings. No one seems to know their source. The signs are wooden ones, three feet by two. At the most dangerous curves on the National Pike, between Uniontown and Cumberland, are warnings: "Prepare to meet thy God," and similar brief quotations from the Bible that have an appropriate bearing.

HOW ONE CHURCH BOOSTS IT'S LUTHER LEAGUE

EVENING SERVICE.

Organ Prelude—"Vision." Joseph Rheinberger
Hymn—Processional—No. 546.
The Evening Service—Page 63 or Page 71
Psalm 1—Page 141.
Gloria Patria—Page 64 or Page 72.
The Scripture—Proverbs 3:1-26. Grace Eyerly
Prayer ..... Hobart Cashell
Five Minute Talk—"What the Luther League Does For Us".....Alice Grogg
Selection—"Holy Is the Lord." Luther League Octette
Five Minute Talk—"The Value of the Luther League to the Church." John Linsenmayer
Five Minute Talk—"How the Congregation May Help the League"..Earl Kochheiser
Hymn—No. 532—Luther League Rally Hymn.
Brief Address—"The Luther League, the Training School for Personal, Active Church Workers".....The Pastor
Selection—"If He Abides With Me." Luther League Octette
"Our Appeal" ..... Paul Fisher
"Offertory" ..... Renard
The Offering.
Hymn—No. 131.
Postlude—"Sortie" ..... Boslet

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FIVE YEARS IN MINISTRY

(*Continued from page* 11)

means in the service of others often without gratitude, reward or recompense.

The ministry today is on the rising tide. Its younger ministers who today are practical, up-to-date, sociable, affable, and friendly, are getting more and more response out of the people of today.

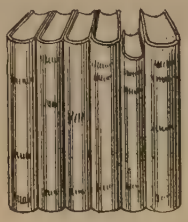
Religion as such—pure, undefiled religion, faith in Christ, the real and genuine love of God and man, is laying more and more hold upon the hearts of modern man.

A great revival of interest in matters of heaven and the soul is due.

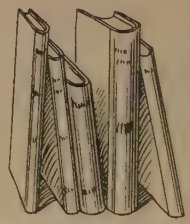
We are on the threshold of a rebirth in matters spiritual.

All things point to a genuine regathering, realightenment, reunion of the forces of good and of God, and a great forward movement in the work of religion and the soul.

Let us be glad that we, as ministers, are privileged to do our little bit, helping forward this great movement, and in thus bringing nearer the fruition of the kingdom of God.



Senior Topics



FOREWORD TO LEADERS

A new treatment of the Topics material is offered this quarter. More material is suggested than can be used. The Topic is presented from seven angles; one or more of these ought to be worked up at each meeting, as best suits the tastes and abilities of the leaders or the League. The Topic is treated (1) *Scripturally;* in the Daily Bible Readings and the questions which follow them. By studying the Daily Bible Readings and answering the questions on them a very good presentation of the Topic can be made. (2) *Thematically;* a running outline of the Topic is offered. This is not intended to be read in the meeting. It is a skeleton to be expanded into an essay. Each sentence should become a paragraph with fuller treatment and illustrations. (3) *In Question Form;* a series of questions intended to call out discussion on the Topic is offered. These questions may be used in the mee'ing as the basis for discussion, or they may suggest answers which taken together would furnish a very acceptable presentation of the Topic. (4) *As a Debate;* a question for debate is given. If the Topic is to be presented as a debate the question should be assigned in advance to debating teams, so that those who participate may make suitable preparation. (5) *Symbolically;* as far as possible with each Topic symbols are suggested. When the symbols are explained, and the Topic explained by means of them another interesting treatment of the Topic will result. Where special Topic cards are prepared one of the symbols may be printed on them. It may be drawn on the blackboard. It may be represented by suitable objects on a table. Any of these afford means for an object or picture talk on the Topic. (6) *Quotations* are made relating to the Topic. These may be read by members of the League in the meeting, or they may form a basis of comment by the leader presenting the Topic. (7) *A Hymn.* This hymn may be sung at the meeting, but it is suggested primarily as a basis for a treatment of the Topic by the leader, or for the discussion following. If used as a basis for the Topic itself, an explanation of the hymn line by line will furnish a valuable and interesting presentation. Finally, suggestions are made for *Prayers* to assist the members of the League in offering brief prayers related to the Topic.

We hope that the suggestions made will furnish enough variety to enable each League, however diffident, to consider the Topic with profit.

A full treatment of the Topic appears each month in the LUTHER LEAGUE REVIEW and each week in *The Lutheran.* One or both of these periodicals should be in the home of every Leaguer.

The criticisms offered in the past have been much appreciated. We are doing our best to help you. Tell us how we fail, and then we will be able to do better.

[The above was inadvertently omitted from the current Topics Booklet by the printer.—ED.]

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HINTS FOR LEADERS

TOPIC FOR JULY 2.—Suggested by the Fourth of July. Make this topic patriotic as well as practical. Use hymns appropriate to the occasion, e. g., "My Country 'Tis of Thee," "God Bless Our Native Land," "Before Jehovah's Awful Throne," "From Ocean Unto Ocean." Close the meeting with "The Star Spangled Banner." "O Beautiful for Spacious Skies," in many popular song-books, could be used for quartette work. Special instrumental music would be very apropos.

This topic lends itself very readily for sub topics, and very good subjects. To emphasize the Blessings of Freedom we possess, either papers or short addresses could be given on—1. Civil and political liberty; 2. Religious liberty; 3. Spiritual liberty. The first two were secured by the struggles and the shedding of the blood of our forefathers, the last secured for us through the shedding of the blood of Christ. The first two are ours due to the fact that the work of Christ brought about spiritual liberty, freedom from the bondage of sin. How to get these blessings might be very readily given in the sentence "And ye shall know the truth and the truth shall make you free, because the Son makes us free."

1. The truth that makes us free, as pertaining to God, man, and the soul.
2. How that knowledge is to be obtained.
3. How we should use that knowledge to secure freedom for others.

TOPIC FOR JULY 9.—One of "The Better Series." What other "Better" Topic have we had? Would be well to review them by name, in order to link up the present topic. "Sweet Hour of Prayer" could be used as a solo.

"O Thou by Whom we come to God—the life, the Truth, the Way;
The path of prayer Thyself hast trod; Lord, teach us how to pray."

"Our prayers are ships. We send them to no uncertain port. They are destined for the throne of grace; and while they take a cargo of supplications from us, they come back argosies laden with the riches of Divine grace." Anon.

"Prayer moves the hand which moves the world."—J. A. Wallace.

"The best and sweetest flowers of paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven."—T. Brooks.

"Cease not to pray;
On Jesus as your all rely.
Would you live happy—happy die?
Take time to pray." Anon.

Matt. 7:7-11. An outline of the passage. Others may be made.

1. Three methods of praying. "Ask—Seek—Knock." v. 7.
2. Three ways of answering. "Receiving—Finding—Opening." v. 8.
3. Our love a dim image of God's love." vs. 9-11.

"An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

TOPIC FOR JULY 16.—Use hymns pertaining to "Holiness of Life" and "Love to Man" which would be very suitable for this topic. Have someone review the meaning of the Seventh Commandment as given in Luther's Catechism. The following taken from Golladay's Sermons on the Ten Commandments is very good for this topic. He says: "Games of chance, betting and gambling of whatever nature is a form of theft. And it makes little difference whether it is carried on in a joint in the slums, in a palace, or as is sometimes the case, under the auspices of a congregation It is sometimes urged, in extenuation of the sin, that it is an arrangement entered into by mutual agreement, with open eyes, and that men, therefore, have no right to complain if they lose. The latter contention may be granted but that does not make the matter right. Gambling stands in about the same relation to stealing that dueling stands to murder. Because a man is willing to risk losing his life in an encounter, does not make it right for him to take another man's life. Nor does the fact that a man is willing to risk his own property in a game of chance make it right for him to take another man's property without the payment of an equivalent. There is nothing considerate or brotherly in a gambling transaction. Men gamble simply as a result of their feverish desire for quick and easy gain at any cost, even of their souls. That the practice of gambling is wrong, is further shown by the fact that the gambling fever is one of the most fruitful

causes of direct theft. This lust to have without toil, to be able to spend without earning, lies at the root of all gambling. The gambler is a thief in the sight of God—he should be esteemed as such in the sight of men."

TOPIC FOR JULY 23.—Use hymns on "The Christian Life." Another suitable name for this topic subject is "Christian Growth." Another passage that comes to mind is "Jesus increased in wisdom and stature and in favor with God and man."

1. Our example in Christian Growth.
2. The Manner of Christian Growth.

(a) Maturity, not decay; (b) advance, not decline; (c) perfection, not imbecility (Moody). We go from strength to strength.

3. The Incentive to Christian growth and general Christian activity is a never-increasing knowledge of the person, the work and the benefits of Christ. Not worldly knowledge, but spiritual develops Christian growth.

"First the blade, then the ear, then the full corn in the ear." Many Christians say, "If I can take a back seat in heaven, I shall be satisfied." But is God satisfied? From Moody.

TOPIC FOR JULY 30.—Stirring Missionary Hymns. Get books on life of Muhlenberg, and have members ready to give synopsis of his life and work. Then apply to times of today. This topic depends upon the leader primarily to make it a success. Get everything your hands can lay hold on to make this topic valuable.

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Third Sunday
after Trinity. July 2, 1922.

HOW TO GET THE BLESSINGS OF FREEDOM

John 8:31-36
(I. S. Runyan)

DAILY BIBLE READINGS.

Monday—Exodus 12.
Tuesday—Acts 33:26-29.
Wednesday—Romans 13:1-14.
Thursday—1 Peter 2:13-17.
Friday—Matt. 17:24-27.
Saturday—Matt. 22:15-22.

There are two distinct views of freedom. They are widely divergent, if not positively opposite. One of these views represents a condition of society in which little if any restraint is placed upon anyone, but in which each member of the human family would be at liberty to speak and act towards his fellow men very much as he saw fit to speak and act. The other view of freedom represents the ideal of the present social condition in most countries, namely, one of law and order intended to promote human welfare—a condition in which each member of the social group consents to certain limitations upon his personal liberty in the interest of the common welfare.

The principle which lies back of this social order is vital and fundamental. It is that true freedom is attained by willing obedience to law, moral and civil.

Freedom is not the same thing as unbridled liberty to do just as one pleases, or feels like doing. Impulse or emotion alone is a very unsafe guide. The worst bondage in the world is that which is self-imposed. The most exacting master is the power of habit, and the person who has become fully accustomed to yielding to this power is the most abject of slaves. If utter freedom from restraint were real freedom, then the African of the jungle would be the real freeman. If unbridled liberty to act upon impulse at the command of the body or the mind were genuine freedom, then the life of the North American Indian four hundred years ago would represent the ideal state of society.

But experience and divine revelation have taught us several important things about mankind and his life. One of these is that he needs to be saved from himself. In his natural condition we find him incapable of building or producing anything worthy of note or attention but on the other hand, given to tearing down and destroying. Living upon the natural products of the field and forest, he made no effort to replace or reproduce them. In this condition we find him impulsive, sensuous, arrogant, moody, morose, selfish, vindictive, destructive. Together, these traits of character rob him of real joy, because they have robbed him of real freedom. His appetites and tempers have made him their abject and helpless slave.

What then is the secret of salvation for him—the secret of real freedom? Is it knowledge of the law? Is a man free and happy because he knows what the law is, and is constrained to abide by it? Men in prison for having broken the law are now familiar with that law. But they are not free and happy. It takes something more than mere knowledge of, and obedience to, the law to make men free. To some men, knowledge of the law is a galling scourge because obedience thereto was secured only by force.

But what does make happiness possible? *Willing* obedience to the law. Lack of conflict with it. Natural and easy conformity with it. This involves not only knowledge of the law, and willingness to live in accordance with it, but knowledge of, and agreement with the truth that stands behind the law. "——— know the truth and the truth shall make you free." Then in verse 36, Jesus insists that knowledge of Himself is necessary to secure true freedom. Thus He identified Truth and Himself. On another occasion He said, "I am the Truth." He is the living form of truth, and while on earth was the embodiment of truth.

So, then, the real blessings of true freedom can be had only by knowing and loving well enough to lead us to obey willingly, first, the law; second, the truth behind the law, and, third, Christ, the author of the law and the personal presentation of the truth.

(*Canadian Supplement, July 2 Topics, see page 26.*)

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Fourth Sunday
after Trinity. July 9, 1922.

BETTER PRAYING

Matt. 7:7-11
(Mrs. O. C. C. Fetta)

DAILY BIBLE READINGS.

Monday—Genesis 18:16-33.
Tuesday—Genesis 24.
Wednesday—Exodus 32:11-14, 31-34.
Thursday—2 Kings 19.
Friday—Dan. 9:1-23.
Saturday—Ephesians 3:14-19.

In the Scripture assigned for this topic, our Lord tells us of the nature of prayer, and among other things we are told that there are other things concerning prayer than just asking for something. Besides asking, which most Christians are willing to do, we are taught in this text, by our Lord, that we are to seek and to knock. True prayer is communion with God and springs naturally out of our relations with God. God is our Father—we are His children, and if our hearts are right, we will want to walk with Him and commune with Him in prayer and trust Him for an answer to prayer, just as a child will trust its earthly parents. It is unnatural for children to run from their parents, so if we do not realize any benefits and pleasure from prayer, something is wrong.

SOME ESSENTIALS OF PRAYER.

1st. *The prayer of the righteous man availeth much.* There is a class of people who flaunt God and His commandments and mock the name of Christ and live wicked lives day by day. Such people are not denied the privilege of prayer, but they are instructed to turn from their wickedness and live. The person who complies with God's laws and tries to live a righteous life is constantly brought closer to Him and his faith is stronger and because he is more likely to approach God in the spirit of true prayer, which is humility, answer may be expected.

2nd. *Prayer of Humility.* We, as Christians, should realize our dependence upon God and humble ourselves before Him in prayer and in our lives. Pray not as the Pharisee, who prayed because it was a good custom and to be seen of men. The Pharisee referred to felt no need of prayer, but rather that it was the proper thing to do, and that prayer consisted of being in a certain place, wearing a certain coat and saying certain things reciting what he had done for God and his fellow-men. He knew his record was good and thought he was much better than a good many other people. His prayer was of no avail, but disgusting to God, because he was self-righteous. The Pharisee prayed to himself rather than to God. Let us turn to the publican for an example of true prayer. The publican prayed with profound reverence and did not compare his life and actions with those of other people, but recognized that he was a sinner before God and prayed: God, be merciful to

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

me, a sinner. As a sinner, he was ashamed to face God, and did not want any publicity and offered the world a true example of humility in prayer, and therefore the prayer of the publican was answered, while that of the Pharisee was not. God expects us to have good motives and be sincere when we pray.

3rd. *Prayer of Faith.* We are taught in the Scriptures of the almost limitless power of the prayer of faith. The prayer of faith shall heal the sick—James 5:15. Why pray, at all, if we doubt an answer?—Matt. 21:21-22. The Bible contains many instances showing the reward of faith and faith in prayer.

4th. *Ask—Seek—Knock.* Here is the weakness of most prayers. Many Christians are willing to pray and have faith to expect some result, but they want to stop after they have made known their requests to God. But the Scripture instructs us to *Seek,* and if we seek, we are told that we shall *Find.* Then the Scripture tells us that in addition, we are to *Knock,* and if we knock, it shall be opened unto us. The average Christian is willing to ask God for whatever he needs, but is not willing to put forth an effort to secure what his needs are by personal effort. We are then to do three things—*Ask—Seek—Knock.*

5th. *Thy Will Be Done.* Thus prayed Jesus in His model prayer. The average prayer utterly ignores this vital principal of *God's Will* for us and what God thinks is best for us as His children. Nevertheless, many pray and ask in their petitions and expect God to give them just exactly and at once, just what they ask for, disregarding the fact that we must recognize God as God and that our wills are to be subject to His will, just as Jesus did in the model prayer.

6th. *Regular and Persistent Prayer.* Some people treat prayer as a salve or some kind of medicine, using it only as a last resort in case of sickness, trouble or other emergency, whereas we should pray not only in case of adversity, but in health when everything is favorable. Prayer is the Christian's vital breath and to cease praying is to give up spiritual life. If we really love God and His Son Jesus Christ and desire the presence of the Holy Spirit in our lives, we will seek every avenue of communication with them through prayer. Furthermore, we should pray not only in church, which is the house of prayer, but at home and in public. We should pray regularly and persistently, for just as we need to partake of sufficient food, and the other things necessary to physical life, so must we keep in constant communion with God, the source of Life. So must we pray and keep on praying even when the answer to prayer seems slow in coming. Every prayer may not be answered immediately and just in the way desired, and we may even expect to be denied some things that may not be good for us. Persistent prayer has its own benefits, for it is a test and proof of our faith, and we may finally expect an answer or see why God did not grant the request.

(2) PRAYER—FOR WHOM?

1st. *For God's Kingdom.* Above all else we should have the welfare of God's Kingdom at heart, and should never forget to pray for it. The greatest concern of the Christian Church should be for the welfare and extension of God's Kingdom on this earth. Therefore, we should not fail to pray as Jesus did, that the Kingdom of God come, and then every Christian should work and make every effort to extend His Kingdom.

2nd. *Intercessory Prayer.* Next to prayer for God's Kingdom should come prayer for others. We should never forget to pray for others—for the sick and afflicted, those unfortunate, in doubt, in temptation, for missionaries, for the heathen, for the indifferent, as well as for our friends, neighbors and loved ones. Jesus prayed for His apostles and all believers and for His enemies and still intercedes for us. How can we claim to be Christians if we are not moved by the sorrows of others, for widows, orphans and heathen?

3rd. *Prayers for Ourselves.* Are our prayers selfish and do we ask God for material things entirely, like riches, learning, power, influence or relief from temporary distress of any kind? Or, do we through our prayers confess our sins and weaknesses, doubts and worries and ask God for help? For what benefits do we pray—spiritual or material? It is not necessarily wrong to ask God for material things—in fact, we should do so, but do we neglect asking Him for spiritual things? Here is the test of our Christianity. May we examine our prayers and see just what kind of things concern us most and whether they are the things we really need to make us better Christian people.

In our prayers to God, we should ask great things of Him, as well as the little things of life, for God can and will give us big things—Matt. 7:10-11. The trouble is, we expect too little of God and ask too little of Him, and consequently don't expect to do much for Him and for His Kingdom. There is too much vain repetition and we hear all too frequently the request in Sunday School or Luther League meetings to repeat the Lord's Prayer, instead of to pray the Lord's Prayer. Never repeat—but always pray a prayer.

QUESTIONS.

Should we have longer or shorter prayers?
Should prayers be read or voluntary?
When should prayers be said at home and by whom?
How often should we engage in prayer at home and when?

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Fifth Sunday after Trinity. July 16, 1922.

THE EFFECTS OF GAMBLING

Exodus 20:15

(Rev. Paul C. Weber)

DAILY BIBLE READINGS.

Monday—Prov. 16:33.
Tuesday—1 Saml. 10:17-27.
Wednesday—Acts 1:15-26.
Thursday—Luke 16:1-13.
Friday—Matt. 25:14-30.
Saturday—John 19:23, 24.

There are only four words in the text, but the text is long enough to distinguish between the pronouns mine and thine, long enough to establish the right of private property and to give God's sanction of our right to enjoy our possessions unmolested. These four words prohibit all forms of robbery, burglary, theft, embezzlement, forgery, insufficient wages, faithless labor, profiteering, usury, misrepresentation of goods, short weights and measures, and the like.

Gambling is a form of stealing but a form so subtle that many people fail to recognize it as sin and to see its grave dangers. Many a man would shrink back in horror from the suggestion of taking part in a hold-up, a robbery, or a theft will become a partner in a gambling scheme without any hesitation. Church members are seen coming home from a carnival or fair proudly carrying a turkey, a basket of fruit, a doll, or a box of candy as the dearly bought spoils of games of chance. Even churches are found that use devices of chance to swell the funds for the Lord.

In the strict use of the term, gambling implies a gaming or playing such as dice, cards, racing and fighting in all their forms, as well as the staking of money on the outcome of the game. But the term gambling is used also in the larger sense of wagers on any uncertain event, such as an election or the state of the weather. Horace Walpole tells of a man who dropped seemingly dead at the door of a clubhouse in London. He was carried within and the members of the club immediately made bets whether he was dead or not. Certainly both senses of the term gambling is strictly forbidden by the seventh commandment. And the sin is the same whether committed by the highest social set among women in their beautiful parlors or by the most despised men of the underworld in their dens of vice.

Gamblers usually try to justify their conduct on the ground that the parties concerned mutually agree in advance to the loss and that therefore they are guilty of no crime. But the fact that the parties arranging for a duel thereby gave their consent to be killed, never made the killing any the less murder. And the implied consent to lose when men agree to gamble does not make the act of the taking of the money or property any the less stealing. The chief difference between the act whereby one man takes property from another in a lonely place at the point of the gun and two men playing with cards for money at a table is that in the first case there is one robber and in the second case there are two.

Among the effects of gambling we mention the following:

1. *It hardens the heart.* The gambler's success is built on the losses of his companions. Instead of assisting his neighbor to improve and protect his property as Luther points out in his explanation of this commandment, the gambler aims to deprive him of it. In winning the stakes the gambler shuts out all sympathy for the loser. He becomes more and more selfish; the heart becomes harder and harder.

2. *It kills the spirit of honest labor.* God decreed after the fall that "in the sweat of thy face shalt thou eat bread." And while property may be rightfully obtained by original claim, inheritance, or gift,

the normal way is by honest labor. But the gambler seeks to gain his living by chance. Luck instead of work becomes his basis for livelihood. He brushes aside the law of equivalents, the basis of honest business, in the mad attempt to get something for nothing. The overwhelming desire to win, and win more, completely smothers God's plan of acquiring money and property by honest labor and thrift. The gambler wants to get rich quick.

3. *It leads to direct stealing.* The course of the gambler can be accurately predicted. He soon finds that instead of winning, he loses. And the losses wipe out his resources. But he still confidently believes that he can win. If only he had more money, he could retrieve all past losses. He plans perhaps to make a loan from funds entrusted to his care, fully intending to pay it back. But he loses again. The final outcome is theft and robbery in its boldest forms.

4. *It involves a whole chain of evils.* Since gambling is wrong, it calls to its aid other evils. The gambler begins to cheat, to mark his cards, to load his dice. He denies his cheating with a lie, a quarrel results, and the end may be murder. Drinking and vice in all its forms are close companions to gambling. One writer says, "No passion can lead to such extremities, nor involve a man in such a complicated train of crimes and vices, and ruin whole families so completely, as the baneful crave for gambling. It is the most fertile nursery of envy, rage, malice, and falsehood. It frequently leads to quarrels, murder, forgery and despair." Such is the final outcome of the supposedly innocent diversion of gambling.

Sixth Sunday
after Trinity. July 23, 1922.

GROW

2 Peter 3:13

DAILY BIBLE READINGS.

Monday—Luke 2:39-52.
Tuesday—Matt. 13:31.
Wednesday—Mark 4:26-29.
Thursday—1 Peter 2:1, 2.
Friday—1 Timothy 4:12-16.
Saturday—Eph. 4:1-15.

SOME BIBLE HINTS.—By taking the right kind of thought we can add many cubits to our spiritual stature.

Unless we grow in graciousness real growth is unlikely in any other direction.

It is well to increase in knowledge of science, but essential to grow in knowledge of God.

When we know God as Saviour, we are filled with His sacrificial spirit and live to save man.

SUGGESTIVE THOUGHTS.—Grow in ability to do bigger and bigger jobs. Learn from the man ahead of you, and learn from failures as well.

Grow in sympathy. Youth is often self-centered and callous regarding the feelings of others. Put yourself in the other fellow's place.

See that conscience grows more and more sensitive. turning away from sin. In many it remains rudimentary, or dies.

Grow in usefulness at home, in church, in school, among friends. Be of positive service to all with whom you come in contact.

A FEW ILLUSTRATIONS.—Riches when they are earned, stand for effort. Similar effort will make us rich toward God.

Icicles grow slowly, the water freezing drop by drop. All growth follows this rule—little by little. Shall we not try to be a little kinder each day?

Storms make the oak stronger. Moral progress is also made in storms and stress. Let us not turn aside for trials; they make us what we become.

Each train has a schedule and a destination. That is what we need in life, to know where we are going, and to have a plan to get there.

TO THINK ABOUT.—What hinders our growth in Christlikeness? How does the society help us to grow in useful service? How can we measure progress?

A CLUSTER OF QUOTATIONS.—Do not mistake your growing pains for an incurable disease and give way to despair. Keep on trying.—*Anon.*

Beware of growing backward. If you are developing a tendency to harsh judgments, quick temper, belittling views of others, this is what is happening. Fight it.—L. L. B.

And happy, happy shalt thou be,
If from this hour with just increase
All good things shall grow up in thee
By such unmarked degrees.
—*Trench.*

Venders of flowers in London streets cry, "All ablowing and agrowing." It would be no small praise for Christians if we could say as much for them.—*Spurgeon.*

(See article on "Grow" in July REVIEW.)

Seventh Sunday
after Trinity. July 30, 1922.

THE AMERICAN LUTHERAN PHILANTHROPIST—WILLIAM ALFRED PASSAVANT

(Missionary)

Jas. 1:27, Matt. 14:28-31.

(Mrs. V. B. Sease.)

DAILY BIBLE READINGS.

Monday—Acts 4:32-37.
Tuesday—II John 1:1-13.
Wednesday—Gal. 5:13-14.
Thursday—Phil. 4:10-19.
Friday—II Tim. 3:14-17.
Saturday—Acts 5:17-29.

William Alfred Passavant's name is honored throughout the Lutheran Church in America. For fifty-four years he gave his tireless energy to the establishment of various works of mercy throughout our Church. He is known as "The Father of the Orphan" and "Our American Fliedner."

His forbears were people of influence, culture and large means. His maternal grandfather came to America in 1800 and explored the fertile Conoquenessing Valley, north of Pittsburgh, purchasing 10,000 acres of land from the Government. Here he founded Zelienople, named in honor of his daughter Zelia. When Zelia and young Philip Passavant were married, they came to America and settled at Zelienople.

Into such a Christian home the illustrious young son was born on October 9, 1821. As there was no public school the lad received his early instruction from his consecrated mother. From her he learned his first lessons in unselfishness. He carried many a basket of food and clothing to the sick and needy in the community. Later the boy attended a subscription school, and when ready for college, because there was no good Lutheran college west of the Alleghanies, he went to Jefferson College. Here he was influenced by the fine spiritual atmosphere of the school.

As a student young Passavant found many opportunities to serve his Master. He taught a Sunday School class every Sunday afternoon on a log in the woods. He started and continued throughout his college days a prayer meeting for the neglected negroes in the town. During his senior year he organized a Sunday School class fourteen miles away. When he was unable to secure a horse to ride he arose at 5 a. m. and walked to his ppointment. At his mother's request he returned home to be catechised and confirmed. Young Passavant was faithful in his morning and evening Bible reading and prayer. When he decided to become a minister, he started for Gettysburg Seminary in November, 1840. In his great love for his church, Passavant trudged many miles securing subscriptions for the church papers during vacation. While at Gettysburg he prepared with incredible toil our first Lutheran Almanac, 30,000 copies of which were distributed during his senior year.

Passavant was a successful young pastor. His first charge, consisting of two churches in and near Baltimore, paid him a salary of $150 for six months. His next charge was the First Lutheran Church in Pittsburgh. In a few months he added many communicants, and before long was planting seven churches round about and encouraging young men to enter the ministry. He was influential in helping to found several synods. In 1850 he began to make pioneer trips into the west in the interest of scattered Lutheran immigrants. He reached Chicago, Milwaukee, Minnesota and Canada. Travel in those days was difficult, there being no railroad west of Pittsburgh. The young missionary had to travel by steamboat, stage, saddle and "apostolic boot."

In 1846 he was sent as a delegate to London to attend a convention to promote Christian union. While there he visited Kaiserwerth and was deeply impressed with the institutions of mercy, hospital, orphanage, deaconess motherhouse, asylum and

America's need of them. He returned to America with a holy purpose to begin some humble service for Christ in the person of his suffering ones. How to begin he did not know. Money and influence there was none, but a walk instead of a ride saved a shilling, eating of a plainer meal added to it, and so the savings became accumulation of months of self-denial. His purpose developed into a plan and out of it there came a little hospital with beds for a few sick persons. The Mexican war had just ended. The city of Pittsburgh had made great preparations for the reception of a boat load of discharged soldiers who were being brought up the river. Mr. Passavant, with his assistant, searched the bunks of the boat for sick soldiers, and found two sadly neglected ones, sick with ship fever. They had them removed to the little building that was about to be furnished as a hospital, ordering cots and bedding. Mr. Passavant and his assistant took upon themselves the duties of nurse, bathed, put clean garments on them, and placed the soldiers in clean beds. This was the beginning of the First Protestant Hospital in America.

Most interesting stories are told in connection with the beginnings of many of Passavant's hospitals. The one at Jacksonville, Ill., began with a gift of five acres on Main Street from a lady who was interested in the work. The beginning at Milwaukee was a tiny gold dollar, contributed by a widow.

In connection with the first hospitals came the introduction of deaconesses. While visiting the founder of Kaiserwerth, Passavant left a sum of money with which four deaconesses were to be sent to America.

Then came the orphanages. In the establishment of ten orphanages, Passavant was the leader. During his visit in America in 1849 Pastor Fliedner spoke of the duty of Christians to the orphan. A German colporteur hearing him handed one dollar to Passavant, saying, "Here is the beginning of your orphanage." Thus began the Zelienople Farm Home. A New York friend helped him with $3,000 to establish the Mount Vernon Orphanage. The Germantown Orphanage was opened by one of Dr. Passavant's deaconesses. Dr. Passavant himself donated the original location and some of the buildings of the Chicago Theological Seminary, which has been called "the child of his old age," and for which all his life he had prayed.

Some of the monuments which stand as liying testimonies of the faith of William Passavant are: The Passavant Memorial Hospital, Pittsburgh; the Zelienople Orphan Home; Thiel College, Greenville, Pa.; the Home for Epileptics, Rochester, Pa.; the Passavant Memorial Hospital and Motherhouse, Milwaukee; Passavant Memorial Hospital, Chicago; Passavant Memorial Hospital, Jacksonville, Ill.; Orphanage, Germantown, Pa.; Orphanage, Wartburg, N. Y.; the Emigrant House, New York City, and the Chicago Theological Seminary.

Passavant often said he wished he had two lives to live in service for his Master! What is the secret of power of such a life? A consuming love for his Master expressed through service to the helpless and suffering, plus faith which dared to undertake anything in His name.

CANADIAN SUPPLEMENT

Third Sunday after Trinity. July 2, 1922.

OUR DUTY TOWARD THE STATE

Romans 13:1-8.
(Rev. W. M. Weaver)

DAILY BIBLE READINGS.

Monday—1 Timothy 2:1-8.
Tuesday—Matt. 22:15-22.
Wednesday—Psalm 67.
Thursday—Acts 17:35-40.
Friday—2 Chron. 8:5-9.
Saturday—1 Kings 21:17-26.

A State is a body of individuals that has assumed an organized form, that has a definite membership, and has created for itself specific organs for expressing and enforcing its corporate will. Thus, in order that there may be a State, three elements must be present:

1. An aggregate of human beings, individually termed citizens or subjects.

2. A political apparatus termed a government, administered by a corps of officials called a magistracy.

3. A body of rules, written or unwritten, which are generally recognized to be such as may be rightfully enforced by those entrusted with the exercise of the power of the state. To these essentials must be added sovereignty to enforce its decrees.

A study of the subject causes us to trace the development of the State through the family, the group of families, the tribe, until we reach the nation itself.

However it may have been developed, the State has its origin in God. "The powers that be are ordained of God"—Romans 13:1-4, 1 Peter 2:13, 14.

"The State is established for the regulating of the external life, defining the various earthly callings and their duties, and prescribing the conduct of men in their manifold relations to each other."

By means of its protecting power, men, individually or collectively are protected as to their lives and property and are enabled to reach their highest development, physically, mentally and morally, and are permitted in the fullest sense to enjoy the fruits of their endeavor."

Our study of this subject seeks to point out the duty which we as Christians owe to this institution.

1. The State can only carry out its obligations through a magistracy whose duty is to administer the laws in an impartial manner. The first duty of its citizens, therefore, is a proper respect for those who are called to the office of the magistrate.—Romans 13:7.

2. A second duty is implicit obedience of its laws.—Romans 13:1, 2, 5. There is a widespread tendency to disobey laws which infringe on what some speak of as personal liberty, or which may prevent us from gaining a temporary advantage. But we must remember such disobedience of the law gives at most only a temporary advantage and is contrary to the word of God.

3. A further duty is the payment of taxes and the performance of the duty which we owe to the State as such.

Observe the tendency to evade payment of taxes, duty on imported articles, etc., and the frequency with which men seek to evade the performance of civic duties, such as sitting on juries, etc. Make note also of the number entitled to vote at an election in a city or district and the number actually using the privilege of the franchise. Failure to vote is a clear case of neglect of a plain duty of a citizen.

A final duty is the cultivation of patriotic sentiments. Psalm 137 teaches this and Christ's weeping over Jerusalem shows the kind of love we ought to have for our country. True patriotism will not show itself alone in time of war but at all times; by a faithful and persistent effort on our part to promote our country's highest and best interests.

GENERAL QUESTIONS.

1. Does the heavenly citizenship of the Christian justify him in indifference to the prerogatives of the earthly citizenship?
2. Must obedience be always rendered to the magistrate?
3. What is an oath and is it right to take the oath?
4. Is it right to serve as a soldier?
5. Is the Church subservient to the State or *vice versa?*
6. Has one particular form of government higher sanction than another in the word of God?

HIS CONGREGATION.—The glory of Jehovah filled the house of Jehovah. It is recorded that Bishop Westcott, when he was canon of Peterborough, went out one day to conduct morning prayers in the cathedral. It was a very wet, stormy morning, and the only person present with him was an old verger. When he got back home, his daughter asked, "Anybody there?" And the canon answered, very quietly, "Full—full!" He had seen the Lord, high and lifted up, and his train filled the temple.—From the *Sunday at Home.*

"I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.
Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read this signal as a call to pray."

Intermediate Department

HINTS FOR LEADERS

JULY MEMORY CONTEXT

Psalm 139:1-12.

TOPIC—JULY 2—"JOHN PETER GABRIEL MUHLENBERG"—MISS ZOE I. HIRT.

1. Use this opportunity to discuss the best ways of celebrating the Fourth of July.

2. Have someone prepared to tell the story of the Liberty Bell. Be sure to mention the inscription on the bell and find it in the Bible. Make the missionary application.

3. The Protestant Reformation following so close upon the discovery of America should cause American Lutherans to feel keenly their missionary obligation to the world. The Declaration of Independence is the natural result of the stand Luther took at the Diet at Worms.

Songs—"America," "The Battle Hymn of the Republic," "O Beautiful for Spacious Skies."

TOPIC—JULY 9—"BOON COMPANIONS" (SOCIAL)—REV. CHARLES M. TEUFEL.

Hymn—"I Think When I Read That Sweet Story of Old," "Blest Be the Tie That Binds."

Collect—No. 10 in Sunday School Hymnal.

Display picture of Prodigal Son, pointing the youthful features.

Have story of Damon and Pythias told.

Have leader tell a story of early friendship.

Stress confirmation class friendships.

Discuss "Parent as a boon companion."

Make list on blackboard of traits liked best in companions.

Give some Juvenile Court statistics.

Promote home company rather than street loafing.

TOPIC—JULY 16—"LOST IN THE WOODS"—REV. CHARLES M. TEUFEL.

Hymns—"Guide Me, O Thou Great Jehovah," "Saviour Like a Shepherd Lead Us."

Collect—No. 1 from Word edition Luther League Hymnal.

Thoroughly understand directions for finding one's way in Luther League topic article.

Find additional methods.

Secure a compass and learn it.

Assign for memory work the Bible references in topic article.

Paper—"'Missionary Work Among the 'Lumberjacks.'" Can we do anything to further it?

Talk on the study of forestry.

Discuss what it is to be lost spiritually.

TOPIC—JULY 23—ON THIRD BASE. (Physical.) REV. CHARLES M. TEUFEL.

Hymns—"Jesus I My Cross Have Taken," "A Charge to Keep I Have."

A fitting collect selected and read by some person other than leader.

References of Luther League article read where used.

See Dr. Charles S. Bauslin's article, "On Third Base," in June Luther League REVIEW, 1921. Have it read at close of topic presentation.

Have "Squeeze Play" mentioned in topic explained.

Have displayed a placard or two against quitting.

Recitation—"It can't be done and he did it."

List "Third Base" situations in life.

Memorize—

"The quitters are quickly forgot,
On them the world spends little time,
And few e'er care that you've not
The courage and patience to climb.
So give up and quit in despair
And take your place on the shelf,
But don't think the world's going to care,
You are injuring only yourself."

Resolve to encourage the discouraged fellow.

TOPIC—JULY 30—"STONE PILLOWS"—REV. CHARLES M. TEUFEL.

Hymns—"Nearer My God to Thee," "Home Sweet Home."

Song—"Home, Sweet Home."

Prayer for Intermediates away from home.

Read in response Psalm 139:1-12 and later in meeting discuss subject, "Is It Good or Disturbing to Have God so Near?"

Locate on map place of Jacob's dream.

Tell the sequel to the subject from Gen. 35:7, 14-15.

Tell a story from modern life of a runaway boy or girl.

Blackboard Work—"Reasons why girls and boys wish to leave home."

Make it pleasant for the youth whose home life and surroundings are not helpful.

—

JOHN PETER GABRIEL MUHLENBERG—CHRISTIAN PATRIOT

JULY 2, 1922.

Zoe I. Hirt.

Scripture Lesson—Ephesians 6:10-18.
Parallel Passages—Isaiah 2:1-5.
Psalm 46:1-11.

Memory Verse—John 8:36.

John Peter Gabriel Muhlenberg was born in Providence, Pa., October 1, 1746. He was the eldest of the eleven children of Henry Melchior Muhlenberg whom we know as one of the greatest of the pioneer Lutheran pastors of America. We have been able to find almost nothing concerning Peter's childhood, boyhood, and early youth. We know that his father had but little time to spend with his family. The missionary pastor had to be away from home often for weeks, and even months, at a time when he was gathering scattered Lutherans into congregations and serving them as pastor until he could get a shepherd to take charge of them. We can be sure that at such times the eldest son was a great comfort and help to his mother. He loved and honored his father and decided that he, too, would be a minister of the Lord Jesus Christ among the widely scattered Lutherans of America. He studied for a short time in Halle, the great missionary educational center of Germany where his father had been a teacher before coming to America.

After Peter returned from Germany, he studied for a while under the direction of a minister who was a much loved friend of the Muhlenberg family. Then he began to preach, first in churches in the neighborhood of Philadelphia, then in New Jersey, and finally in Woodstock, Virginia. But before he could be recognized by the laws of Virginia as a minister, he had to go to England to be ordained by an Episcopal Bishop. This was part of the tyranny which made the American Colonies rise up in rebellion against England a little later. Peter Muhlenberg continued in the Lutheran faith as long as he lived.

When the Revolution broke out, Rev. Peter Muhlenberg was seized by the patriotic excitement. He announced to his congregation that he would preach his farewell sermon and join the American Army. A large audience gathered that Sunday morning. At the close of the service the preacher exclaimed, "There is a time of war and a time of peace, and now the time to fight has come." Then throwing back his robe he stood before his people in the uniform of an American colonel. The next day he was off for war.

Peter Muhlenberg did not return to his office as a minister of the Gospel. He became a Major General in the Army and was an intimate friend of George Washington's. After the war ended, when Benjamin Franklin was elected President of the State of Penn-

sylvania, Peter Muhlenberg was chosen Vice-President. Three times he was elected a member of the House of Representatives, and once he was sent to the Senate. President Jefferson appointed him Collector of the Port at Philadelphia. He is one of her two illustrious sons whom the State of Pennsylvania has honored by placing his statue in the Capitol Building in Washington.

When flags are flying and drums are beating and from all sides there comes the call to serve our country in time of her peril, young and old rush forward saying: "Here am I; send me. Or use me wherever you need me." In our Scripture Lesson today we find a call even more urgent than any that could go out from our country, for the safety and welfare of the nation every day of its existence depends upon the warfare of its Christian citizens against dishonesty, impurity, and wickedness of every kind.

After the greatest war of all history, the world is saying today, "War doesn't pay." We are all hoping and praying that there will never be another war. Representatives of the leading nations of the earth have met together in our National Capital to talk over ways of securing world peace.

There is only one absolutely sure means of preventing strife and bloodshed among the nations. It comes to us through a person, and that person is the Son of God, the Prince of Peace. He furnishes the only certain preventive of war.

Independence Day means much to us Americans. We love our blood-bought freedom. But as no individual can live to himself, just as truly no nation can live to itself. As long as there is any land on earth whose people are not guided by the teachings of Jesus Christ, so long is our nation in danger, and we Americans are in danger of losing our liberty.

The more we have from God, the more we owe to our fellowmen. Nations and individuals living in the bondage of sin and the dark shadow of heathenism must be given the freedom and light which Jesus Christ and His Word can give. We who are so richly blessed should send out missionaries in great numbers.

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JULY 9, 1922.

BOON COMPANIONS

Rev. Wilfried Tappert.

Scripture Lessons—1 Sam. 18, 1-4 and John 1, 43-46.
Parallel Passage—Proverbs 17:17, Prov. 18, 24.

Our old Testament lesson pictures for us in a few words the ideal friendship that sprang up between David and Jonathan, and lasted to the death of Saul's son. Here are two souls that are knit together in a holy friendship, a friendship in every respect worthy of comparison with that of Damon and Pythias of Greek legend, and that of Naomi and Ruth, described in the book of Ruth. David was a shepherd's lad of humble station, yet fair to look upon, strong and courageous; Jonathan was the king's son, of ideal character, who had made good use of all the opportunities offered to him because of his station and rank. It is not surprising that a strong friendship should spring up between these two; strong hearts generally find each other, and what one lacks, the other supplies. The covenant which these two sons of Israel made with one another was strengthened by mutual joys, but perhaps still more by mutual hardships in struggle against the Philistines, and was firmly cemented by the sorrows which gnawed at the souls of both, when David was pursued and persecuted by Saul, Jonathan's father. Perhaps we can only truly recognize the greatness of David's love for Jonathan, when we see the great warrior of Israel weeping over the bodies of the slain king and his son, and crying out: I am distressed for thee, my brother Jonathan, very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.

Our New Testament lesson shows us Philip, called of the Master to follow him, going in search of his friend Nathanael, and encouraging him to become a disciple also. Friendship is built up upon joys that are shared, and Philip proves a loyal friend indeed, in bringing Nathanael to the Master, and sharing with him the greatest gift of God to men.

No picture of friendship were complete without revealing something of that which Jesus taught us by His words and example. It was He who said: Greater love hath no man than this, that a man lay down his life for his friends; it was He who showed that greatest friendship for us, when He died for our sakes upon the cross. But Jesus rose again. He lives, and is a friend to all who love Him. We cannot help but be reminded of the disciple whom Jesus loved, St. John who has given us his glorious gospel, and the perfect bond that united these two fond and loving hearts. To this friend Jesus entrusted His mother upon the cross, the keen eye of this friend first recognized the Master when He came to the disciples while they were fishing after His resurrection, it alone was permitted to gaze upon the splendors of the new Jerusalem. John was a truer friend to others, because Jesus was his especial friend.

It is the same way with us. If we are a true friend to Jesus, we will be the right kind of friend to those who love us. Our friends will also be such as are pleasing to the Master, and of whom we need not be ashamed in the sight of God. Friendship to the Great Friend, Jesus, is a bond that unites earthly friends through joy and pain, and makes them ever faithful to one another, because they are faithful to Him.

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JULY 16, 1922.

LOST IN THE WOODS

Job. 12:24, 25; Ps. 107:108
(Rev. Harry C. Erdman.)

This is a very interesting subject to discuss, but not a very pleasant thing to experience.

A few years ago I was visiting a friend in Harford County, Maryland. Alongside his farm was a woods containing five hundred acres. Being a lover of the woods, I decided to roam through it to see what trees and plants and flowers grew in it. My friend cautioned me to keep close to a timber road that ran from his house on the edge of the woods through it. I soon found that the road was so grown up that I could not follow it. I walked and walked, I thought in the direction I wanted to go, and then to make time I ran and ran, and called and called, but no answer, and at last I came to the outer edge. At a farmhouse near by I learned where I had set out to go. Instead of going in a straight course through it as I supposed I was going, I went in a circle, and had crossed the place where I entered and had gone one-fourth on the second round.

When one gets lost at night in a field, or by day in a woods, one nearly always goes about to the right in a circle. Why is it so, I think this is the reason. Very few people develop both sides of their body equally. They are either right handed or left handed. If one is right handed he is right footed also. Such a person, when lost, steers off just a bit to the right or left according to the side of his body he uses the most. When I entered that woods I failed to get the direction I wanted to go, and so had nothing to go by. How can one tell direction in a woods? It is not difficult on the side of a hill or mountain, but this woods was perfectly level.

A watch may be used for a compass. Point the hour hand to the sun; then in the morning, halfway between the hour-hand and noon is due south. If afternoon, one must reckon halfway backward. Thus at 8 a. m. point the hour hand to the sun and reckon forward halfway to noon; the south is at ten. If at 4 p. m., point the hour hand at the sun, and reckon halfway back. The south is at two o'clock.

If you cannot see the sun, get into a clear open space, hold your knife-point upright on your watch dial, and it will cast a faint shadow, showing where the sun really is, unless the clouds are very heavy.

Usually if the woods is not very dense, and lying upon high ground, moss will be found on the north side of the trunks of trees, and the south side of trees has more branches.

One should get his bearings, directions, lay of land, landmarks, etc., before entering a woods.

To find one's way in the woods one needs things to guide him. Life is an unknown journey, we never went this way before, and as the sun is the chief guide in this woods, so is the Son of Righteousness, the Lord Jesus, the chief guide in this world.

We need a compass in the woods. The Word of God is our compass in this world. "Thy Word is a Lamp unto my feet and a Light unto my path"—Psalm 119. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16.

We receive direction through prayer. "If any man lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

"In all thy ways acknowledge Him, and he shall direct thy paths." Prov. 3:6.

When I was lost, I came to a farmhouse on the edge of the woods and the folks there told me which way t ogo to get to my friend's home. We can learn how to find the way to the Home on high from those who have been walking in God's ways.

JULY 23, 1922.

ON THIRD BASE (QUITTERS) (Physical)

Rev. Charles M. Teufel.

Scripture Lessons—2 Kings 13:14-19, Acts 13:13, Judges 8:4.

DEVELOPMENT OF SCRIPTURE LESSONS.

Failure at the moment when success ought to be possible is illustrated in the first Scripture lesson. Elisha, the great prophet, is dying but wishes to grant a great favor to King Joash of Israel. That favor is complete victory for all time over his enemies, the Syrians. The arrow is shown as the means of his triumph. He is told to strike with it on the ground but is not told how often to strike. He thinks striking three times is enough but success lay in striking until Elisha told him to stop. Failure to persist cost him his victory.

In the second Scripture lesson Mark illustrates failure too when success was near. He started with Barnabas and Paul on the first great missionary journey but quit them, seemingly, when the journey became hard. Quitting then prevented him from a part in the glowing reports of success as shown in Acts 14:27 and from enrollment among the greatest of the Christian missionaries.

The third Scripture lesson shows Gideon and his men when all but played out, putting forth the one last effort that meant success.

ON THIRD BASE.

Third base in baseball means the final point before a run or a score is made. No difference how brilliantly the runner performed to get there if he cannot get further or "Home" he has failed in the one necessary thing.

How can he make that run from third? (1) By the assistance of a safe hit or infield sacrifice hit; (2) through an error of some kind by the opponents, but in both of these instances he must show readiness and alertness to dash forward; (3) by a sacrifice fly-ball to the outfield fair or foul, but here he must know the game well enough to get back to the base until fly is caught and then instantly put on all speed for home base; (4) by the "squeeze play," which requires the most timely co-operation between batter and runner; (5) by "stealing home" which may only be resorted to when all other plans have failed and it is the sole hope of a score. This demands the use of every gift of body and mind.

Our subject is thinking only of the fellow who has one of these five opportunities to score and who is not ready to take advantage of the one that is available because of some spirit that quits or droops when the moment comes for the finest spirit of readiness. Every Intermediate ought be a dependable fellow in a crisis or when the last opportunity is given for success. Shame on the quitter!

A BIG DIFFERENCE.

Third base in baseball and "third base situation" in the Christian life has one big difference separating them. In baseball one may fail to score even after doing all within one's power to score but in the Christian life there is no such thing as failure as one understands what success truly is. In 1 Cor. 9:26 we are shown that no uncertainty exists for the Christian who complies with the Lord's will.

When success is possible and other assistance is needed Phil. 2:13 points where it can come from; if errors or mistakes are made Rom. 8:28 shows us how these are overruled for our good; if co-operation is required, 2 Cor. 6:1 shows it present: if knowledge of the "game" is the need, 2 Tim. 2:15 proves how: if only a forlorn hope of success abides Phil. 4:13 reveals its way to achievement.

While "quitting" in the Christian life or effort is a thousand times more costly than in a baseball game let us thank God that we ever have the one thing needful to bring success. Let us use it even in a baseball game.

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JULY 30, 1922.

"STONE PILLOWS"

Rev. Elmer F. Rice.
Gen. 28:10-22.

BIBLE READINGS.

Sold from Home—Gen. 37:25-36.
Cast out of Home—Gen. 21:8-21.
Forsaking Home—Luke 15:11-24.
A Rebel in the Home—II Sam 18:6-15.
Misunderstood in the Home—Mark 4:20-35.
A Christian Home—Acts 10:30-34, 44-48.

No one would choose a stone for his pillow, if he had his own way about it. Stone pillows are taken as a last resort. Jacob had no other choice. He had taken advantage of his brother and gotten his birthright and then had stolen his parental blessing. Esau, his brother, was very angry and threatened to kill him. Jacob flees through fear in haste. He has only a staff in his hand. After two or three days of wandering he comes to the stony plains of Bethel at evening time. Weary and tired, he is compelled to take a stone for a pillow and the heavens for a covering.

Boys and girls today leave their humble homes to seek their fortunes in the cities. They often gain a portion of the material things but only at great price. They must lay their heads upon stony pillows amid sorrow and tears.

Some young people refuse to heed the advice of Christian parents and marry wicked companions. Amid tears and sorrow and reflection, they think of the homes which they have left. Yea, often they have only a stone upon which to lay their heads.

Deceitfulness gets people into trouble. Jacob deceived his father, but he in turn was deceived by his father-in-law, Laban, and later by his own sons. "Be sure your sin will find you out." "Whatsoever ye sow that shall ye also reap."

Stone pillows are not so pleasant but sometimes they are very useful. Jacob was made to trust in God. In fact, he had no one else in whom he could trust. The hardship which he was enduring led him to think of a protecting God. His last thoughts before he went to sleep were concerning God. That night, God gave him a wonderful vision or dream. He saw a ladder from earth to heaven and the angels upon it with God standing at the top of it. Thus, God taught Jacob that he was near. Jacob was made to realize his dependence upon God as he had never before realized it. He was strengthened in faith and was made a better man.

Jacob was homeless and so God gave him a vision of the heavenly home. He was poor and unprotected, and so God gave him a vision of the ministering angels. He was lonely, sad, penitent and heart hungry, and needed a father, so God stood near him. Jacob sees his duty to God and vows to perform that duty. His stone which was his pillow, he set up as a memorial to remind him of his duty to God.

Trials and difficulties come to all because of sin. These tests should make you better and cause you to trust in God. Heaven is not gained by a single bound. Life is a ladder by which we climb day by day higher. You rise by daily self-conquest over faults and sins. They only help you to trust God better.

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THE INTERMEDIATE ADVANCE

BY REV. CHARLES M. TEUFEL.

The time has come for workers for young people in the Lutheran Church and especially for those in the Luther League to realize that the next great advance in Luther League lines must be in the Intermediate department. Intermediate Luther Leagues to be organized or intermediate organizations of other names identifying themselves with this department is clearly the call of the moment.

There are reasons for taking this stand, all of which ought to have most careful consideration. In the first place the intermediate age, twelve to sixteen, is recognized as one of peculiar significance and stands out as one of the most unique and peculiar of any age of the human individual. The change to adolescence is an outstanding reason for special attention to be given the intermediate. This recognition is readily granted elsewhere. The Junior High School principle is an evidence thereof. Organizations outside the church, for instance, those promoting the Boy Scout and Girl Scout idea, prove it. The Christian Endeavor Society has long worked under the principle and repeatedly have special campaigns for furthering such organizations.

Again it is the period of least resistance for organizations, not even excepting the junior period, and especially when we truly stress what is meant by organization. That it is such is easily seen, for the intermediates have so much in common with one another, and this is true peculiarly when the organizations are made on a sex basis. A little thought proves this community of interests. Considered from the church standpoint only it is the time for catechetical instruction with confirmation in view or a period immediately covered by recent admission into full church membership. Those who experimented with confirmation class reunions know how eagerly these reunions are attended during the first few years after confirmation. The "gang spirit" is not merely outside the church. Its psychological value is applicable here.

Then as a bridging of the chasm between junior

(*Continued on page 34*)

Junior Department

HINTS FOR LEADERS

JUNE SUGGESTIONS.

Plan an outdoor meeting or picnic for this month toward the close. Write the invitations on tiny baskets cut from brown wrapping paper. Make a poster with children cut from fashion magazines, each with one of these baskets in their hands, and the words "Junior League Picnic, on —, at —, Come," printed on the baskets. Serve the picnic lunch on a table decorated with the Luther League colors. Mint stick candy dolls dressed in the different League colors will add to the attractiveness, and puffed rice balls wrapped in the different colored waxed paper will also help. Have pretty crepe paper napkins; use wooden picnic plates and white paper drinking cups. Have some one take a group picture of the Junior League at this meeting. (Send one to this office.)

At this meeting arrange for several Junior Reading Circles to meet during the summer months, to read or study one of the books of the Junior Luther League Reading Course. (See front cover for the list.) Meet on the porches or outdoors, and study one of these books, a chapter at a time. Add a few recreational and social features, and you need never again say that "the children drift away during the summer!" Something interesting will hold them.

A series of Story Hours might also be planned. Get material to tell stories from the following books: "For the Children's Hour," Bailey; "Stories to Tell to Children," Bryant; "Other People's Children," Seebach; "Stories and Story-Telling," St. John; in addition to the books of the Reading Course.

Arrange the chairs in a circle for these Story Hours, or group the children around a small table. Have around the room posters of all sorts illustrating the books of the Reading Course, with the titles in large letters, to awaken the children's interest. Put up lists of good children's books for the children to read. Emphasize the need of the children following up the stories they hear by the reading of good books. Tell just enough of the stories to arouse their curiosity. Plan for the further reading during the winter months of good books by the children. Direct their reading, and see that there are good children's books, Biblical, missionary, and popular in the Sunday School library.

THE JUNIOR TOPICS.

JULY 2. (*Patriotic*) *"I owe allegiance to my country."* Decorate with American and Christian flags, and red, white and blue crepe streamers. Teach or give the salutes to the American and Christian flags. Small girls in white Grecian costumes (cheese-cloth) might sing "America, The Beautiful." Write the parts of the Topic to be read by the Juniors on long narrow slips of paper, roll these up and slip inside a piece of red paper rolled to form a fire-cracker, with a white string fastened at the top to pull out the slip. Make torpedoes by writing the hymns, the Scripture passages, and other parts of the program on pieces of paper, and roll these up in a round bit of cotton and then wrap the cotton in red, white, or blue tissue paper. These are given each child, and are to be opened when called for.

JULY 9. *Homes of the World Children.* (*Missionary.*) This starts a new series of missionary lessons, a most interesting set of stories concerning the children of an orphanage, and the stories told them, all based on the text-book "Stay-at-Home Journeys." Get this text-book, price, paper, 40c., cloth 65c. See Topics for Hints.

JULY 16. *A Home in Bethlehem.* One of the Bible Home Series. Make it a summer time Christmas meeting, which gives the possibility of having the children bring gifts to be sent to our foreign mission stations in time for Christmas. Have children write story in note-book, or illustrate the hymn "O, Little Town of Bethlehem," with pictures cut from magazines. Teach the Christmas spirit which lasts all year round.

JULY 23. (*Historical*) *A Hammer Blow Heard Round the World.* (*Luther.*). Follow the plan already suggested for this set of topics, viz.: teach the chapter from "Martin of Mansfeld," then have the children dramatize the story and act it out as given in the Topic. If you have a porch or lawn available, have these acted out outdoors, review the whole series, and make a public, special, summer meeting of this, inviting parents and the Senior League.

JULY 30. (*Picture study*) *David Livingstone.* Have you made scrap-books of these picture lessons? If so send a sample to this office. Start a collection of missionary heroes and let them adorn your Junior room. Get other Perry pictures of missionary heroes. Perhaps your Junior League can put a picture of Muhlenberg in the League or Sunday School room. Teach the lesson as given in the Topic.

FOR THE LITTLE ONES.

(Those under seven, too small for the regular Junior League work.)

JULY 2. (*Patriotic*) *Little Americans.* Tell stories, "The-People-Who-Come-Here-In-Boats," "The Lady Whose Feet Were Welcome," pages 185, 198, in Primary Mission Stories. Draw pictures on large sheets of cardboard and hang in room.

JULY 9. (*Missionary*) *The Cradles of the World.* Leader should gather all the pictures possible of children of other lands for this series, and have little ones bring pictures from home. Put up a number of large sheets of cardboard on which these are to be pasted from one lesson to another. At the top of these print "The Cradles of the World," "The Homes of the World," "The World Children at Worship," etc. The leader will find in "The Child in the Midst" material for this lesson. Read Chapter 1, "The Child in Its Helplessness," and tell some of the stories to the children.

JULY 16. (*Bible Story Hour*) *The Story of Ruth.* Tell story ,"The Story of Ruth," from "Tell Me a True Story," page 87.

JULY 23. *Memory Work Lesson. The Lord's Prayer.* Teach third quarter. Review first and second quarters.

JULY 30. (*Picture Story*) *David Livingstone.* See Junior Topic. Show picture. Tell story.

JULY 2, 1922.

"I OWE ALLEGIANCE TO MY COUNTRY"

Chas. W. Fuhr.

Members all stand, salute the Stars and Stripes, and sing "The Star-Spangled Banner."

Memory Text—St. Luke 20:25.

What National Holiday do we have this week? Why do we celebrate it?

Yes, it is our country's birthday and we are 146 years old. It was just that many years ago that the famous Declaration of Independence was signed in Philadelphia which resulted in the founding of these United States. And from that weak beginning, our country has grown until today its influence is felt around the whole world.

Most of us will celebrate that day. In some way or other we will want to show our patriotism and enjoy the holiday which means so much in our national life. God has wonderfully blessed us, and has given to the boys and girls of our country opportunities such as no other country or age has enjoyed. And it would be a good thing for us to stop long enough to remember that these blessings came through the sacrifices of those who have lived before us. The cost in life and suffering was heavy.

Do we want to show our patriotism? Do we want to be real loyal Americans? Do we want to have the true American spirit? These sound almost like foolish questions, for no boy or girl would think of giving any other answer but "yes" to any of them. But it might help us to be all that we should be if we will just consider for a time what is the spirit of America and some things the Stars and Stripes stand for.

1. LIBERTY.—This means that each one is free to worship God as he believes best. That each one has the opportunity to make the best and most out of life. And that each has a share in the government of his city or town, of his state and of the whole nation. Liberty does not mean, however, that anyone can do just as he pleases without respect to anyone else, or that he can break the laws of the land and not suffer the penalty.

RESPECT FOR LAW.—No one can be a true American and wilfully break its laws. The laws are for the public good and everyone with the real American spirit will live up to them. If a bad law is passed, he will still obey it, but may work for its repeal in a lawful way. A person who breaks the law, even if the law is not a good one, is a law-breaker and not a patriot.

SERVICE.—True Americanism is unselfish. It stands for helpfulness to one's neighbor, to the stranger that comes to our shores and to the nations of the world. It has fought against tyranny, it has protected the weak, and it has given aid to the distressed. We all remember what our country has and is doing for the starving in India, in China, in Russia and other places.

CHRISTIANITY.—While we have no laws compelling anyone to be a Christian, yet the highest and best kind of Americanism is the Christian American. Our forefathers came to our shores to escape religious persecution and we have always been looked upon as a Christian country. On our money we find stamped the words "In God We Trust." In our schools the Bible is read. In our courts we call upon God when making an oath, and the President of the United States takes the oath of office by laying his hand on the Bible. So America, as a Christian country, stands for righteousness. And as a Christian country, it should send out the light to those nations which are still in darkness.

God bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

And God's blessing will continue to come so long as our country lives up to its Christian ideals. You, Juniors, can help her to do so.

Topics for short papers—What happened on July 4, 1776?

How we got our flag.

JULY 9, 1922.

THE WORLD CHILDREN AT HOME
(Missionary)

(The missionary programs for Junior Leagues are prepared under the direction of the Literature Committee of the Women's Missionary Society of the United Lutheran Church.)

PROGRAM.

Hymn.

Bible Period—Girls and Boys Who Helped (see leaflet in packet).

Prayer for the girls and boys around the world.

Conversation Period—Talk informally about the homes of the world. How many different kinds of homes can you think of? Where are they? Of what are they made?

Dialogue.—What Would You Do? (see leaflet in program packet).

Play—"Won't You Walk Into My Parlor?" (see leaflet in packet. If it is not possible or desirable to give this as a dramatization, assign to different members the various houses mentioned, letting them find out all they can about them in advance of the meeting, and tell it in the meeting, or read what is here given with slight adaptations.)

Relaxation Period.—A Home Sweet Home Map. Leader explains that people from every land have moved to America. Place a large map of America on the wall, or on the table if all the members can gather around a table. Hang U. S. flag near the map. (Map of North America, size 32x44 in. on good stout paper, price 30 cents, and U. S. flag, 11x16½ in., price 20 cents from Literature Headquarters, 844 Drexel Bldg., Philadelphia, Pa.) In a basket place cut-outs or pictures of various nationalities who live in America, their homes—an Eskimo and his igloo, North American Indians and their tepees, Chinese, Japanese, Africans, Indians, Porto Ricans, and their houses, Mexicans and their adobe huts, immigrants and their tenements, bean pickers and their shacks. Choose members to take one picture each from the basket, and fasten it to map in section in which people of that nationality live. Many of the pictures may be cut from Picture Sheets advertised, or from old magazines, or if pictures are not available, simply print the names on cards.

Introduce the book "Stay At Home Journeys" and tell the story of the Lady Beautiful in a way to prepare for the five journeys to follow.

Hymn—"My Country 'Tis of Thee" (with the new verse as given below sung as a solo or by a special chorus representing immigrants, perhaps the children who have taken part in 'Won't You Walk Into My Parlor?")

Prayer.

Work Period.—Write in note-book names of different nationalities living under the Stars and Stripes. Paste in pictures of them. Print a Bible verse giving one of God's rules for being kind to neighbors.

Have members think of other nationalities living in their communities and consider how they can be good neighbors to them.

SUGGESTIONS.

The Missionary programs for July to December are based on the theme "Homes Around the World." The Program Guide Book, with six Bible lessons, and seven other leaflets, is in the Program Packet, which every leader should have, price 20 cents. The text-book "Stay-at-Home Journeys" on which the stories is based, price 40 cents in paper, 60 cents in cloth, should be in the hands of every leader. For leaders who want additional helps there are Leader's Manual for Stay-at-Home Journeys, 15 cents; Picture Sheets (four styles) 25 cents each.

Special Features.—For the Daily Bible Readings have the older children all turn to the passages, though but one child reads them. Leaders may repeat the verses after the children if they are not clearly understood.

Conversation Period affords an opportunity to talk the things over, to introduce the lesson topic, and to review informally former lessons.

Dialogue.—The dialogue mentioned above may be given with or without costume, or may simply be read. The rules for pronunciation are so plain that a child will soon learn to say the Japanese words very glibly. Have them say them over and over again until there is no hesitation.

Won't You Walk Into My Parlor?—Alert leaders will see many possibilities in this little play. It may be given with or without special costume. Or a week or more in advance the leader may assign to one child "Homes in China," to another "Homes in Japan," and so on. The children will learn all they can about their subjects from the play and other sources and write and read it or tell it when called on.

This little play may be used for public meeting also to which mothers and fathers and friends are invited.

Relaxation Period.—Plan some relaxation in every meeting. Sometimes there may be games, that have a value both in relaxation and in education. Plans for making the map suggested for July may be varied greatly according to the originality of the leader.

A new verse for "My Country 'Tis of Thee"—not a permanent addition to our national hymn, but a special verse for this meeting—by Mrs. Seebach.

O Land of Hope, we come
To find in thee our home and liberty,
Guard us from every foe,
Help us to learn and grow,
Teach us the Truth to know
That makes men free.

Work Period.—A note-book will be of great value. It will record the work of the society.

JULY 16, 1922.

A HOME IN BETHLEHEM
(Biblical)

(Laura Wade Rice.)

Memory Verse.—"And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. (Micah 5:2.)

Story.—This lesson should be called "Homes in Bethlehem," for there are four, and more, about which we know. As you travel southwards from Jerusalem, a little past the fifth milestone, you will see on the hilltop beyond you the snow-white, flat-roofed houses of the "little town of Bethlehem." Long ago, one of those houses stood silent and empty, for Naomi, her husband and sons had left it because of the famine. The hillside grain fields through which they passed as they traveled eastward toward the land of Moab were dry and brown, and beyond them the "fields of the shepherds" were empty of sheep, for there was no green pastures or still waters for them—all was parched and dead. In the land of Moab, Naomi's two boys grew up and married, then they and their father died. "I must go home to Bethlehem," she cried in her loneliness. (Have Juniors read Ruth 1:6-22.) Near the little house to which they returned lived the rich cousin of Naomi, whose name was Boaz. In his part of the grain fields down the eastern slope from the town of Bethlehem sweet Ruth went to gather—as God's law provided—some of the grain the reapers left standing for the poor. (Have read Leviticus 19:9-10). Boaz fell in love with the girl who had left her home to care for the sad old mother and who had chosen the God of Israel as her God, and he married her, and gave her a new home. How happy old Naomi was when one day the Lord gave Ruth and Boaz a little son. (Have Ruth 4:14-17 read.) Bethlehem has never had but one long street with some short cross streets, so somewhere there was Ruth's happy home.

By and by little Obed grew up and married and in the same home was born his first son whom he called Jesse. By and by into the same home were born to Jesse several baby boys, the youngest of whom, a sunny haired little fellow, he called David. One day little David, with his sling tucked into his belt and his harp slung over his shoulder, his rod and his staff in his hands, went down the hill to the fields of the shepherds to care for his flock. Perhaps even then his lips were trying to find the notes and sing his wonderful hymn, "The Lord is My Shepherd." Suddenly later in the day came a messenger and little David was called to his home to be annointed by God's prophet Samuel as the one whom his Shepherd-Lord had chosen to be the next king of Israel. (Have read I Samuel 16:1-13.) No one knows what young David thought that night as he lay down to sleep in the Bethlehem home, but by and by the day came when he was crowned king, as Samuel had told him.. It is not always pleasant to be a king. David's son, Absalom, the beautiful, was a traitor and tried to get the kingdom away from his father, and David had to hurry away to the wilderness. Many friends came to help him in his time of trouble, but chief among them was the old sheik Barzillai. When Absalom was killed and David went back to Jerusalem he begged his old friend to go with him. (Have read II Samuel 19:31-40.) So David gave to Barzillai's son a part of his Bethlehem property, and a new home was begun by Chimham in Bethlehem. Perhaps this fine young sheik thought in his heart, "I did not earn this home—it has come to me because of my dear old father's kind-hearted help of a stranger," perhaps not, but this we know, the "Inn of Chimham" soon came to be the lodging place of strangers and travelers. One day a great crowd of soldiers came to the House of Chimham. The friendly young sheik had long since been dead, but his house was yet the Inn at Bethlehem—a home for the homeless. (Have Jeremiah 41:16-17 read.)

Then hundreds of years went by. Bethlehem was still a "little town," not needing often to fill Chimham's old inn with guests, for very few came that way. But one day God needed the old time hospitality of the place, for Jesus Christ, His Son, was to be born in Bethlehem. (Read Luke 2:1-3.) Such crowds came that the inn and even the houses of the town were full. Should the little Lord Jesus push any one out of a shelter that He might have a place in the inn itself? Surely not, so God let Joseph and Mary come late, after every spot was full, except Chimham's stable, but He must not be turned away—the quiet cattle made room for Him, and He was laid in the manger. (Have read Luke 2:4-7). Down in David's old sheep fields shone the light from heaven and sounded the song of angels. By and by when the crowds were gone, Mary and Joseph and the baby were moved into "the house" and over it, one night, shone the star, while into it came the wise men with their gifts, for the King of earth and heaven.

JULY 23, 1922.

A HAMMER BLOW THAT WAS HEARD AROUND THE WORLD

Esther E. Martin.

Martin of Mansfield—Margaret R. Seebach (Chapter 8 from page 95, and Chapter 9.)
Scripture Lesson—John 8:31-36.

SCENE I.

Interior of palace of Elector, Frederick the Wise.

Elector Frederick the Wise and George Spalatin (college friend of Martin Luther) are seated talking. Spalatin holds a letter in his hand.

Elector—"And what does the bold fellow have to say this time?"

Spalatin—"He thanks your Grace for the gown you sent him. He adds, 'It is of cloth almost too rich for a preacher's robe, were it not the gift of a prince.'"

Elector—"Why, the little monk can turn a compliment as well as if he had been brought up in a court. What else does he say?"

Spalatin—"There are no compliments in the rest of it."

Elector—"I'll wager not! He is not given to complimenting me or my doings. Yet I am always curious to know what he will say and do next. Read on, George."

Spalatin (reading)—"'As to what you write about the most illustrious prince speaking of me frequently and praising me, it does not please me at all. I daily see and experience that those profit me most who speak of me worst. Yet I pray you permit me to thank our prince for his favor and kindness, though I would not be praised by you or any man; for the praise of man is vain, and that of God is only true.'"

Elector—"There it is! What can you do with a man who would rather have blame than praise? He cared not a bit for my displeasure when he preached two months ago, in my own Castle Church, against relics and indulgences! I have no doubt he will do the same thing again!"

Spalatin—"He is not ungrateful, your Grace, he well knows that it was your Highness who gave the money for his doctor's degree which he could never have paid himself; and I have not failed to tell him of many other favors from your Grace. But he is far more concerned about the favor of God."

Elector—"And he is right! Sometimes I think I ought to take a lesson from him. George, tell me now what was in that letter you got from him last spring, which you tried to conceal, and begged me not to ask you to read!"

Spalatin—"Your Grace!"

Elector—"You must and shall tell me! I promise you I will do him no harm. If I am wrong, I can bear to learn it even from a poor teacher in my own university! If I cannot do this, let men no more call me Frederick the Wise!"

Spalatin (drawing forth an old letter and reads)—"'Many things please your Elector and appear glorious in his eyes, which displease God. I do not deny that the prince is most wise in all worldly matters, but in those which pertain to God and salvation I think he is seven times blind. I do not wish you to conceal this; I am ready to say it to him myself.'"

Spalatin watches the Elector who is sitting with bowed head. After a few minutes, the Elector speaks.

Elector—"You may go, George. I wish to be alone and think quietly awhile on these bold words. What a courage has the little monk!"

Time—1517. SCENE II.

Place—Juterbog, Germany.

Scene—Main street of the little town. People are standing around in crowds talking and a procession is in the process of forming. Many banners and pennants are in evidence. Among the crowd are magistrates, teachers, priests, monks, men and women representing every station in life, all carrying candles and garlands.

Two figures stand out from the others—Fritz, a stout man whose dress and badge proclaim him as a member of the "guild" or union of bakers. The other is his cousin Heinz of Wittenberg.

Fritz—"Why, good morning, cousin Heinz! I did not know you were here!"

Heinz—"I came last night from Wittenberg. I wanted to see what is going on here."

Fritz—"Ah, you can't have such grand doings as

this in Wittenberg! Is it true that the Elector Frederick has forbidden the sale of indulgences in his dominions?"

Heinz—"Yes, Fritz, it is true! He wants his people to keep all their money to pay for his own churches and colleges! He has no mind to divide it with the Holy Father at Rome!"

Fritz—"It matters not to me who gets the money whether it is the Pope Leo or our own prince, Albert; whether it goes to build St. Peter's Church at Rome or to pay for making our Albert an archbishop. All I care for is to receive the pardon, and have an easy mind for the rest of my life!"

Heinz—"For myself, I think it is very good of the Holy Father to sell thus to us the extra merits of the saints. They do not need them for themselves, and it is a good thing for folks like you and me who are too busy to spend our lives praying and doing deeds of charity, like St. Martin, St. George, and all the rest of them."

Fritz—"By the way, how about your Dr. Martin, over there in Wittenberg? I hear he does not like the selling of pardons."

Heinz—"He has preached against it several times."

Fritz—"What would he say, if he knew one of his flock had come twenty miles to meet Friar Tetzel and get an indulgence?"

Heinz—"It is none of his business! But I'll confess to you (lowering his voice) that I should not care to go and tell Dr. Martin that I had been here. I am not sure, after all, that I will buy a pardon: I only came to see the procession and hear what the friar has to say."

Fritz—"I must leave you now. Our guild is ready to fall in line; the procession is about to move. I will see you again, cousin."

The procession is about completed; the choristers of the parish church strike up a chant as it moves forward a short distance. Soon another procession is seen in the distance coming toward Juterbog and the former moves to the side of the road where it remains until the latter passes, then falls in line. All move on and can be seen passing into the church.

The second procession is made up of the following people, each proceeding the others. First, a man on horseback, bearing a great red cross. Then another rider, holding a velvet cushion on which lays a roll of parchment, with a heavy seal hanging from it. Next a wagon upon which rests a box filled with pardons, ready to be signed with the names of the purchasers, followed by a wagon bearing the chest in which the money was to be placed. The powerful figure of John Tetzel is seen with many monks in attendance.

SCENE III.

Interior of Church.

Friar Tetzel preaching—"Lo, heaven is open! When will you enter, if not now? Oh, senseless men, who do not appreciate such shedding forth of grace, how hard-hearted you are! For twelve pennies you can deliver your father, yet nevertheless you are so ungrateful as not to relieve him in his distress. I tell you that you have but one garment you should part it rather than fail of such grace!"

People begin moving forward at the completion of the sermon. Tetzel is smiling and bowing as he talks.

"This way! just step this way, my dear friends. That is right. Ah, this is a blessed day! As soon as the money tinkles in the chest the soul of your friend will take its flight for Paradise! Yes, you can buy an indulgence for your whole life, if you will, and it will keep you out of purgatory in the bargain. Blessed be the saints and our Holy Father, Leo!"

SCENE IV.

October 31, 1517, several months after preceding scene.

Exterior of Castle Church, Wittenberg.

Scenes opens with Martin Luther nailing a notice to the church door (ninety-five theses).

He walks away and students and professors attracted by the length of the notice, elbow their way up to read it. The townspeople become curios and wonder what it is, but since it is written in Latin are not able to read it. A student is heard above the babble translating it to his uncle.

Student, preaching—"The preachers of indulgences are mistaken who say that the Pope's pardon frees a man from all punishment and makes his salvation sure."

"Every Christian who truly repents has full forgiveness of sins, even without letters of pardon."

"Christians are to be taught that he who gives to the poor or lends to one in need does better than he who buys indulgences."

"If the Pope knew how the preachers of indulgences rob the people, he would rather have St. Peter's Church in ashes than have it built with the flesh and bones of his sheep."

"To bring out the truth, Dr. Martin Luther will hold a debate on these questions at Wittenberg. Those who cannot be present but wish to take part in this debate are asked to send their opinions by letter."

Uncle—"Is that all?"

Nephew—"No, there are ninety-five such statements or theses. I tell you, Uncle, this will make a stir!"

JULY 30, 1922.

DAVID LIVINGSTONE
(Picture Study)

Mrs. F. J. Weertz.

On March 19, 1813, in the humble Livingstone home in Scotland was born a little baby boy to whom was given the name David. The father earned his living by selling tea. He liked to read very much and spent many hours in reading to his children. He read religious books most of the time because he was a Sunday school teacher and he wanted to be able to teach his class well.

David and his brothers and sisters liked to play in the fields among the hay. They played such games as "rounders" which is like baseball, "hide-and-seek" and "bools" as marbles are called in Scotland.

The Livingstones always asked their children to be home soon after sunset. The father bolted the door after that time. One evening David forgot how late it was and when he tried the door to his house it was barred. He did not pound on the door or cry but went to the neighbors and asked for a piece of bread. Then he went home and sat on the doorstep to go to sleep for the night. His mother found him there and let him in the house.

David had to go to work when he was ten years old because his parents were very poor. At six o'clock in the morning one could find him at work in the cotton mills with grown men. He watched a large cotton spinning frame. Thread was stretched from one part to another on big whirling reels of cotton. The cotton threads would break very often and David's work was to tie them together again. This was not hard work but he was kept busy until 8 o'clock at night. While David watched the threads he also learned Latin. He fastened the book on the spinning frame and learned a word at a time as he walked back and forth.

At 8 o'clock he went to night school, which lasted until 10 o'clock. Then he went home and studied until his mother blew out the candle and sent him to bed. On a holiday David and his brothers would go on a long hike searching for stones, shells, flowers, beetles and butterflies. These walks helped to make them strong and able to walk a long way.

When David was eighteen years old his master promoted him to a spinner's position. While he worked he spun a "wishing carpet" and with each thread he made a wish to become a missionary doctor to China. He thought about how God had sent His Son to be a doctor and teacher and he wanted to do good like Jesus. But how could this wish come true when he had so little money, for it took so much to learn how to be a doctor and a teacher. After much planning David was able to go to school and after many years of study he was ready to go to China.

Then the war broke out and he could not go. A missionary, by the name of Robert Moffat, came from Africa and told Livingstone of the thousands of villages there where no missionary had ever been. Livingstone decided to go at once to Africa. When people heard that he had decided to go to Africa they tried to frighten him by telling him the terrible things that would happen to him. He was not afraid though, for the Bible says, "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day."

Of course his family was happy that he decided to go where he was so greatly needed. He went home one night before he left and he wanted to sit up all night and talk with his folks, but his mother, who so often made him go to bed as a boy, said, "You must rest."

At 5 o'clock the next morning the family got up early and David took up the Bible and read in the one hundred and twenty-first Psalm:

"The sun shall not smite thee by day
Nor the moon by night;

The Lord shall preserve thy going out and thy coming in,
From this time forth and even for evermore."

Then he left for Glasgow to sail for Africa.

After arriving there he could not do anything for the people for seven months because he did not know their language. He lived right with these savages and learned their speech and ways. They loved him because he taught them how to irrigate, or bring water to dry land, make gardens, raise cattle and build houses. Above all, they loved him because he helped the sick and told them about Jesus.

In a few years Mr. Moffat and his family came back to Africa and Mr. Livingstone married his daughter. She was a great help to him and she also taught the natives. She showed them how to sew, to cook, and how to make a decent home.

Livingstone had to be brave in these big forests. The trees were a hundred feet high and the sun was shut out and the snakes crawled all around. One night Livingstone and his men could not find any food, so they had a mole and two mice. The rivers they swam or waded were filled with crocodiles. The nights were made terrible by the roaring of the lions which sounded like thunder. Even in the daytime the lions would come and kill the sheep and cows. One day a big lion killed nine sheep right across from Livingstone's home. Immediately the people, with Livingstone as leader, went out to try to kill the lions. They shot at one and it ran away and so did two others. The people were so frightened that they all ran home and Livingstone had to follow because he would be in great danger to stay alone. As he walked along he saw another lion sitting on a rock. He shot it twice and thought it dead, but before he could fire again to make certain the lion leaped upon him. It shook him as a dog does a rat. It gave one leap upon one of the natives and bit him. Then it fell dead from the bullet wounds. Livingstone's arm was crushed and there were eleven tooth marks on his arm, which caused his arm to be lame the rest of his life.

The battle with the lions was one of many such experiences with which Livingstone met in his many travels through the jungles. He journeyed over twenty-nine thousand miles and discovered many beautiful lakes and rivers where people thought there was only desert land. He taught every one he met of the dear Christ and showed them pictures of His life and told them how they must try to live like Him. He taught them that it was wrong to have slaves and by his teaching many slaves were set free.

Livingstone was separated from his wife and children many times, some of his companions died, and some left him, and time and again he was taken ill with the fever. But these things never discouraged him and he always lived his motto, "Try, try again." He never forgot God and prayer to Him always. After being a doctor and teacher for the people for thirty-three years, he died kneeling at his bedside. The natives were heartbroken, for he had been as father and brother to them. They buried his heart near where he died and carried his body one thousand miles to the ship that was to carry him back to his native land. Two of the natives saw their master laid to rest in Westminster Abbey, and assisted in the services. A black slab marks the resting place of Livingstone. On the slab are these words:

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA
HERE RESTS
DAVID LIVINGSTONE

He is dead yet his life lives on. The world is trying hard to carry on the work for which Livingstone gave his life. What are you doing for the children across the sea?

Suggestion.—The superintendent will find the following books very helpful in the preparation of this topic: "Livingstone, the Pathfinder," by Mathews; "More Than Conquerors," by Gilbert; "David Livingstone," by Robert Smiles, and "Famous Voyagers and Explorers," by Bolton.

WHAT ABOUT THE JUNIORS AND THE CONVENTION?

Conventions are the reason for a tremendous increase in Junior Leagues all over the country. No average leader can attend the sessions of a class on Junior Methods without resolving to see that a Junior League is started at home.

But Juniors themselves are not naturally "conventioners." What self-respecting Junior cares to be a "hanger-on" at a Senior League convention?

But wait! It's different, if there is something provided to make things interesting! And that is just what we are going to do for the Juniors at York. Besides a Junior conference, there will be a Junior session, for the Juniors themselves, where they will have charge of the program, presiding themselves, taking the several parts of the program. So Junior leaders, come yourselves, and bring along the Juniors of your Society in as large a number as possible. Who will come the longest distance? Which Junior League will have the largest per cent. of its members there? Which will send the best exhibit of work done in their society?

Which reminds us that there will be an exhibit of Junior work gathered from the Junior Leagues all over the country, so send to this office anything you have done, marking it plainly with the name of your Society. Note-books, scrap-books, posters, pictures of your Juniors, any hand-work done, anything you have done that may be of interest to others. Send it along. Already some have sent in such material.

The value of Junior rallies and conventions has been proven. The Pittsburgh District Junior organization—1,200 strong—has been built up and extended largely by their custom of having Junior sessions at all their conventions, and by their having frequent and inspiring Junior rallies. The York District, which is now ready to form a District Junior League, with District Junior officers, "'n everything," has reached this stage because of frequent Junior rallies and conventions. Philadelphia District has been built up by annual spring and fall Junior rallies; Berks District, and B. M. C. District have held Junior conventions and rallies; Allentown District has had Junior demonstrations from time to time at its conventions; and what Pennsylvania has done has likewise been done in the other states.

In this way the Juniors have been trained to conduct their own work, they have learned that they are part of the organization, and this splendid training will train strong Senior Leaguers.

The York convention will prove this. There will be a conference on Junior methods, when we will tell you how to plan Junior work; and there will be a Junior session, conducted by the Juniors themselves, when they will show you what they can do, and which will be a demonstration of what we are aiming for.

Junior leaders, we are counting on your presence there, to see this. Will you be there? And will you bring some of your Juniors along?

THE INTERMEDIATE ADVANCE

(*Continued from page* 29)

and senior periods and leagues its value is simply untold.

However, one of the chief reasons for an advance as far as the Luther League is concerned is that owing to the recent assignment of the junior work to a committee of six representing the Woman's Missionary Society, the Luther League, the Church and Parish Board with the promotion of it in the hands of the Woman's Missionary Society, and the fact, too, that the distinctly female type of senior organizations shall be in hands of the same organization, really leaves the intermediate age as the sole one under Luther League direction. It will be the first period for beginning the Luther League training. Surely in view of all this the intermediate movement ought to be given a wonderful impetus during the coming conventions of all kinds.

What is the sole objection offered to intermediate organization? It largely is the plea of over-organization or the objection to an additional organization. If the Church had the sole voice in saying whether intermediates should be organized this plea might have some weight. In the meantime, though, organizations outside the church are pushing such organization with all dispatch. Civic and fraternal organizations are ready to launch such in any community where none are, either by urging the churches so to do or doing so in a community sense. The real situation simply is shall we permit the approach to our own intermediate boys and girls to be from these sources, without reflection on the sources, or shall the church and the Luther League make the advance and determine the type of training?

Therefore sensing what the answer is to all this let us make haste and plan thoroughly for the organization of intermediate Luther Leagues or intermediate organization to be affiliated with the Intermediate Department.

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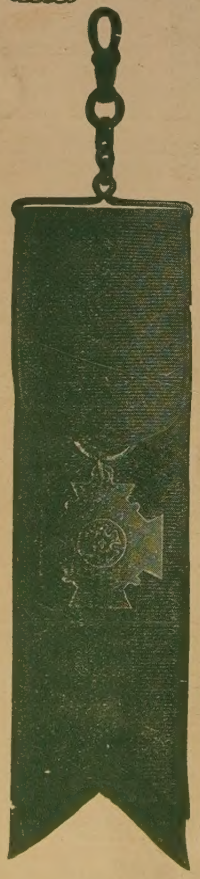

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